

HISTORY



The Fourth Reformed Church  
OF PHILADELPHIA



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The history of the Fourth  
Reformed Church of ...

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THE FOURTH REFORMED CHURCH

*Photo by Seeger*

Manayunk and Monastery Avenues, Philadelphia

1827

1927

The History  
of  
The Fourth Reformed  
Church  
of  
PHILADELPHIA, PA.



by  
REV. FRANK S. FRY, Pastor

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## DEDICATION



To the memory of those faithful servants of the Most High God, who in years past have given of themselves for the advancement of the Kingdom of Christ among men; to the commendation of those who to-day are counted the true disciples of the Man of Galilee, and who serve loyally, though quietly and in humble places; and to all who share in the burden and toil of the heat of the day for Jesus' sake,

This Book is  
affectionately dedicated



## P R E F A C E

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THE publication of THE HISTORY OF THE FOURTH REFORMED CHURCH OF PHILADELPHIA, has been called forth by the attainment of one hundred years of unbroken existence. Our congregation has a history of which it may well be proud. From an almost insignificant beginning, it has, under the smiling favor of Almighty God, grown and prospered, until at the time of this writing, it holds an enviable place among the churches of the community.

The doctrinal position of the congregation has always been that of a sincere acceptance of the Word of God as the inspired revelation of the will of God, and the ultimate rule of life. It has ever insisted upon the lifting up of Jesus Christ as the only sufficient Saviour and Redeemer of fallen man. The note of its life has been consistently evangelical.

The compilation of the history of the one hundred years has not been without its difficulties.

Poorly kept and incomplete records have made unavoidable omissions of important events and programs, an occasional occurrence, but in spite of these omissions, we believe the narrative to be practically complete. For the measure of success which has been attained in bringing together these records, we are deeply indebted to, and acknowledge with most sincere thanks, the assistance rendered by Miss Mary A. Shaw, the office secretary of the Board of Domestic Missions of the Reformed Church in America; to her assistants in the office, for the laborious transcription of the records from the Reports of the Board of Managers of the Missionary Society, now the Board of Domestic Missions; to the late Rev. Cornelius Schenck, who was pastor of the Church from 1882 until 1887, and from whose "Historical Discourse" we have made frequent quotations; and to the many members and friends of the congregation who have contributed to the general fund of information concerning the past.

It is only fitting that a word should be added with reference to the mention of names in the volume. A very much more pretentious work would be required were we to give the merited

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space to all who are deserving of lengthy personal mention. What a volume it would make, were we to tell of the service of the families bearing the name of Gillespie, Dorwart, Turner, McCook, Givin, Campbell, Montgomery, Beatty, Reid, Landis, Norbury, Ehly and many others! The limited scope of this sketch will not permit it. We can but commend all who have done their part, and send forth, into your hands, the result of our search, with a prayer that what has been recorded, may be received in the spirit of its preparation and be used of our Heavenly Father for the inspiration of the lives of all to greater zeal in His service.

A word of special appreciation is due to Mrs. Ellwood G. Dungan for her help in the preparation of the manuscript of this publication. Her stenographic services have greatly facilitated the work and materially lightened the labor of its preparation for the publisher.



# The Fourth Reformed Church

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1825 - 1828

THE inspiration of history is to be found in the revelation which it makes of the power which is inherent in the individual. The philosophy of history is to be understood in the light of divine intervention in affairs as wrought by the individual. This is especially true in connection with those things which have to do with the revelation of God to the children of men. It is in this spirit that we present the history of the Fourth Reformed Church of Philadelphia. As a river is not to be explained by its vast expanse at its mouth, but rather in the streams from which it derives its power hidden away in the hills, so the Church in its present strength and position is to be explained in the small beginning of one hundred years ago.

From the account of Mr. Peter Singer it appears, "that when first there was a prospect of having a public schoolhouse in the village, a desire was manifest to have a Sunday School held in it,

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and a meeting was called at the tavern of Silas Levering to consider the matter. At that meeting they failed to settle upon a plan, especially as to whether it should be free or the scholars be required to pay a penny each Sunday, and definite action was deferred. In the meantime a Mr. Glandin, living up the river and passing through Manayunk to and from his work, had come to feel an interest in the children, whose Sabbaths seemed to be wasted. He remarked in the hearing of Mrs. Isaac Matson that if he had a room he would start a Sunday School. She at once offered her front room, and the children were accordingly gathered there the third Sabbath of September, 1825. Mr. Glandin, finding himself encompassed with children, sought the help of Mr. Dickerson, who then became the first Superintendent in Mrs. Matson's room in Keating's front row, now Main Street below Robeson. Mrs. Matson's room proved too small, and the school soon removed to a room in a new house which Mr. Dickerson was building at the corner of the present Main and Robeson Streets (now Rector Street). When the schoolhouse was completed, the Sunday School removed to it, Mr. Dickerson still superintending."

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This quotation gives us the actual beginning of the Fourth Reformed Church of Philadelphia. It was there that the Rev. Jacob C. Sears, the first preacher of the Reformed Church, found it in May, 1826, and there it continued until the basement of the Reformed Church was completed, when it took possession there in February, 1828.

From this beginning our attention naturally turns to the Rev. Jacob C. Sears. From the Fourth Annual Report of the Missionary Society in 1826, we glean this information: "Mr. Jacob C. Sears is still in the Church of Spring Garden, Philadelphia, and concerning the appointment noticed in our last report, he states, 'Under the blessing of the Great Head of the Church, I have been enabled to attend to some degree to all the duties required by the Society, the ordinary duties of the Sanctuary on the Lord's Day, together with our weekly lectures, my Bible and cathechetical classes, Sabbath School instruction, and family visitation as far as was found practicable.' " This report, of course, had to do with the work of the Church of Spring Garden, but it was in addition to this work that our own church had its beginning under the zeal of Rev. Sears. It may be interesting to

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note what we have been able to find concerning this pioneer in our church life. Jacob C. Sears was born at Montgomery, N. Y., in 1798. He graduated from Union College 1821, and from the New Brunswick Theological Seminary in 1824. He was licensed to preach the Gospel by the Classis of New Brunswick the same year. He acted in the capacity of Missionary to the Spring Garden Reformed Dutch Church 1824 and the following year became regular Pastor of the Reformed Church, 8th and Buttonwood Streets. Here he remained from 1825 to 1833, when he was called to the Reformed Church of Franklin Park, which he served continuously until 1878, when he was declared by the Classis of New Brunswick, *Emeritus*. In 1881, he died in the 84th year of his age, after 64 years of active, positive and blessed service. He is described in person as being large, and possessing a commanding presence. As a preacher he was thoroughly evangelical, possessing special power as an analyst. His analyses of Scripture were peculiarly striking. He was an earnest, energetic Minister of the Gospel of Christ.

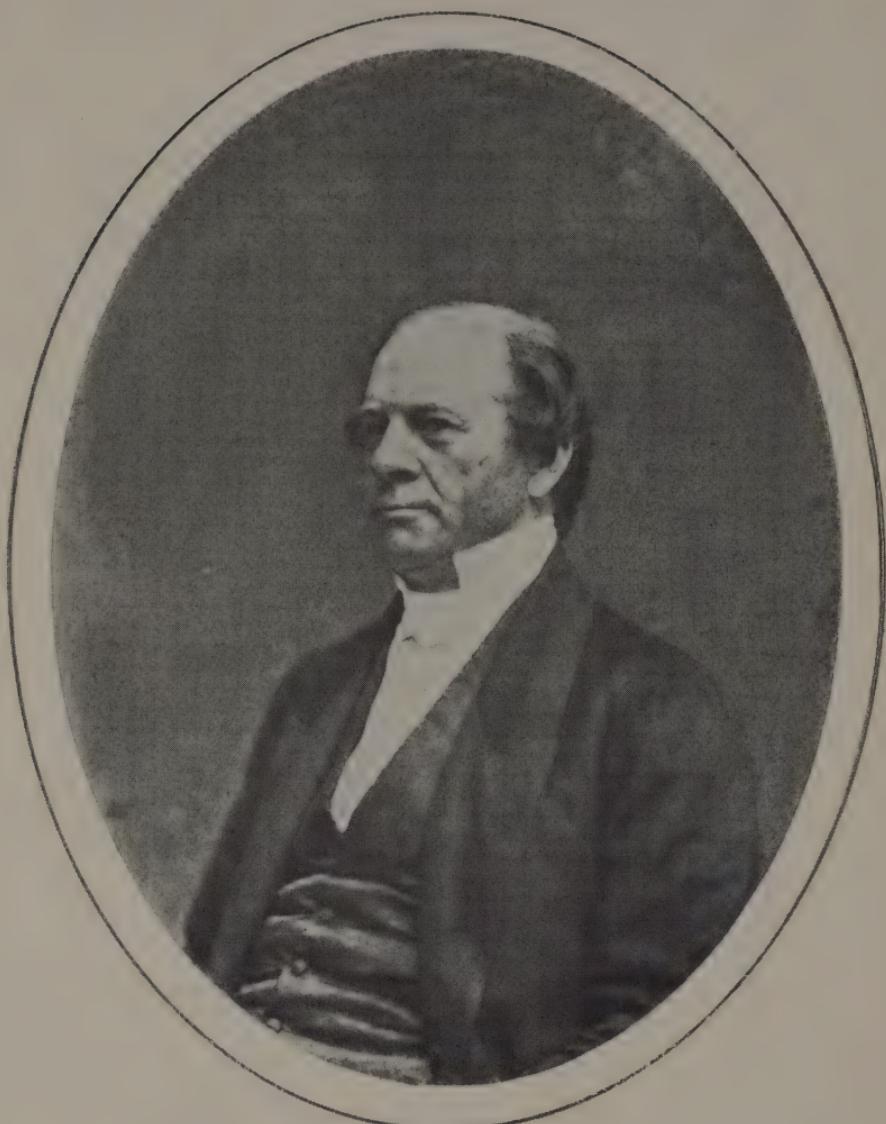
In the familiar words of practically every

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sketch which has been presented of the history of our Church, "In the spring of 1826, the Rev. Jacob C. Sears, then Pastor of the Reformed Dutch Church, 8th Street, Philadelphia, passed through Manayunk on horseback, and noticing the employes passing to or from work, inquired if there was a church in that community. There was a Sunday School held in the village schoolhouse, he was told, but no regular preaching services. He therefore decided to try to secure a place for 'an every Sunday afternoon service,' and finally obtained the schoolhouse. Thus in May or June of 1826, the first regular preaching services were begun." Mr. Sears preached in his own church in the morning and then drove out to Manayunk often accompanied by some members of his Consistory, and then back for preaching service in his church in the evening. This continued until December of 1826.

The actual congregational life of the Church began with the arrival of the Rev. Cornelius Van Cleef in December, 1826. We quote in full the Fifth and Sixth Annual Reports of the Missionary Society:



REV. CORNELIUS VAN CLEEF, D.D.  
"The First Minister"  
1827-1828

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"Mr. Cornelius Van Cleef was sent to co-operate with the Rev. Douw Van Olinda in the vicinity of Palatine, and concerning his labours, says, 'I have uniformly preached twice on the Sabbath and lectured during the week as often as practicable, attended to Bible instruction and family visitation. In all I have succeeded beyond my expectations. Of late an increasing desire has been manifested to hear the preaching of the word, the number of hearers greatly increased, and in some places there has been quite a revolution of feeling. We fondly hope the Gospel has been sanctified to some who have been concerned respecting the welfare of their souls.'

"The interest also that has been manifested on the part of Mr. Van Olinda, in reference to a region around him, not included in his own charge, merits our grateful feeling, and we apprehend has been productive of much good. Mr. V. collected on his mission of four months \$70. His health seemed to suffer under the severity of his labours, and the rigour of the country, therefore he was at his own request removed to Manayunk in Pennsylvania, leaving this the above region of country wholly dependent upon the gratuitous labours of the Rev. Mr. Van Olinda, which however the Board are by no means disposed to neglect.

"Manayunk is a small but thriving manufacturing town, about seven miles from Philadelphia, on the banks of the Schuylkill, composed of individuals from various parts and differing in their religious opinions. This place was destitute of any stated religious worship, and we are indebted to the Rev. J. C. Sears for first calling our attention to

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it. Having the afternoon of the Lord's day, during the summer of 1826, unoccupied, he voluntarily rode to this place to preach and returned to serve his people in the evening. It was not without difficulty that he at first obtained a place to preach; the obstacles however ultimately yielded to perseverance, the people became attached, and fond of hearing him. Having obtained a room, and a goodly number in the habit of attendance on divine service, and the autumn having passed by, when his evening service should be changed to the afternoon, he presented to the Board this his favourite little charge, and at his request Mr. Van Cleef was sent to them.

"This gentleman commenced a regular course of labour among them on December 1st, 1826, and at the expiration of three months reported as follows:

"Heretofore neglected, and becoming proverbial for its immortality—if there is any place where the faithful preaching of the word is required, it is this. My meetings are crowded to excess; our place of worship is entirely too small, but there is an anxiety to hear the word; a solemnity prevails, and feelings are manifested, such as induce me to hope that God is near us.

"I preach regularly twice on the Sabbath, besides attending to Sabbath School instruction. During the week I am prevented from holding the meetings I desire, as the inhabitants are generally labouring people, and work in the mills in the evenings. As yet I have not been able to establish a Bible Class—I hope, however, by degrees to get a regular system of instruction to be pursued weekly;

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in the meantime I endeavour to be useful in other respects, such as visiting, etc. As I have no Consistory, I go alone from house to house, and have visited with few exceptions every family in the place, and was received with cordiality. Our Sunday School has increased almost an hundred fold; we have now 180 pupils and books sufficient to supply them all. Our room is too small, or we might collect 300. I have commenced the formation of a Missionary Society with considerable success, but the bad weather has prevented its completion. Thus far my most sanguine expectations have been more than realized in everything that has been undertaken. There already appears to be a change for the better, but much remains to be done. The increase of population in the place is very rapid.'

"Under date April 24th, 1827, he writes as follows: 'The disposition that has been manifested to hear the Word is unusual and encouraging, at times much solemnity prevails, and the inquiry begins to be made, "What shall I do to be saved?" The weekly meetings have always been crowded and attentive. The Sunday School at present numbers upwards of 200. I have visited every family in Manayunk, and taken a census of the place. At present it contains a population of 1200 souls, and the number is continually augmenting. The larger proportion of the population are young, and the majority have hitherto been careless and neglectful. When we look at the previous state of things in connection with our present prospects, we have reason to be encouraged. Prevailing vices have

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in some degree been corrected, there is more unity of feeling and sentiment than formerly, more attention to religious concerns. Those conversant with the place state, that the change for the better has been very great, such as induces us to hope the result will be the rescue of this people from the power of the adversary of souls. We are much in want of Church officers, and cannot organize until suitable men can be obtained for a Consistory. The Trustees are making arrangements to build a house of worship; the subscriptions here have been liberal, but we depend chiefly on the public; our prospects are so flattering, that if no unforeseen event occurs, we hope in the providence of God to erect a building during the summer. A Missionary Society auxiliary to the Missionary Society of the Reformed Dutch Church has been formed, consisting of 100 members, paying annually fifty cents.'

"The Board tender their thanks to the Pennsylvania Missionary Society, for the appropriation of \$100 to aid in the support of the mission."

From Sixth Annual Report of Missionary Society, 1828:

"Mr. Cornelius Van Cleef, it will be recollected, by our last report, was left laboring in the interesting village of Manayunk, where they contemplated building a church. General Synod at their last meeting in Philadelphia, being in the vicinity of this place, upon a solicitation to that effect, adjourned their business a few hours for the purpose of proceeding to that place, and having appointed the

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Elder Abraham Van Nest to officiate, they attended to the ceremony of laying the corner stone of their church edifice, which was accordingly done with fervent prayer in the name of the Triune God.

"Under date of August 31, he writes as follows: 'Death has made several breaches among us of late; two men, expecting to attach themselves to the Church the following Communion, have been taken away. In other respects our prospects are as flattering as usual, although in some things we meet with opposition and difficulty. On Sabbath the 15th of July, we had the sacrament of the Lord's Supper administered for the first time, and I hope it was a day never to be forgotten by many who witnessed it. A great degree of order and seriousness prevailed. Mr. Sears attended; seven were admitted to the Communion, five upon certificate and two upon confession of their faith.'

"'As yet I need men to co-operate with me in the great work. During the summer I have invariably had three exercises in the week, and preached twice on the Sabbath, besides attending the Sunday School. I have an interesting Bible Class of upwards of thirty members. We observe the monthly concert of prayer. Tracts have been distributed, and in some cases Bibles have been furnished. The change in the place for the better is visible, which is a source of encouragement, although much yet remains to be done. The walls of our church are going up very rapidly; we hope to have the basement story ready for use before winter.'

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"December 1, he further states: 'Our prospects are more flattering than they were three months since. The general health of the place has been restored, and although there is not that interesting state of feeling which prevailed in the early part of last summer, of late my meetings have been unusually crowded, and sometimes very solemn. The weekly exercises have been suspended except a lecture which I commence at 8 o'clock in the evening, to accommodate such as work in the mills; this is generally well attended. We are yet greatly in want of a larger place of worship; contrary to our expectations, the church will not be completed this winter, owing in a great degree to the sickness of the workmen and the unfavorable state of the weather for some time past: we hope, however, to have the use of the basement story in a few weeks.'

"Under date April 21, 1828: 'You are aware that I have received and accepted a call to the pastoral charge of the Church at Athens, one of the stations recently under the care of the Board. In presenting my last report, I can freely state that the prospects of doing good at Manayunk are at present as flattering as they have been at any former period. We have lately finished the basement story of the church, so that we are now accommodated with a commodious place of worship, and for Sunday Schools; and in both these respects the number of attendants has greatly increased. The church, it is expected, will be completed during the ensuing summer. In reference to the support of the Gospel, something of late has been done. Upwards of \$300 were subscribed, which sum was offered me as a

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part of my salary, and which I presume will be given to my successor. It is expected from the spirit which was manifested, that if the house be once ready for worship, the Gospel will in a short time be supported without any foreign aid. On the 13th, which was my last Sabbath among that people, the Lord's Supper was administered, and it was indeed a solemn season. There were seven received into the communion of the Church, all upon confession of their faith, and others appear to be seeking the Lord with penitent hearts. If we compare the previous state of things in that place with the present, we have not only reason to hope that souls have been gathered in, but that the way is now open for increasing and more extensive usefulness.'

"We have since his departure received a communication from a Committee of that people requesting us to supply his place, in which they state as follows: 'The Committee regret extremely the *necessity* of this application, both on account of the removal of the Rev. Mr. Van Cleef, who had gained the esteem and affection of the people, and we believe was doing much good; and because we are not yet sufficiently organized to establish a clergyman among us.' We also regret the loss of so excellent a missionary from our employ—for the present the Rev. Mr. Sears has consented to supply them part of the time, and the earliest opportunity will be embraced by the Board to comply with their desires."

Mr. Van Cleef on his arrival in December, 1826, took up his work with zeal and energy. It ap-

pears that Manayunk was then but a mere village, the entire population from the lower end to Flat Rock, according to Hagner's History, being 1050. The congregation used the schoolhouse located on Main Street below Robeson (now known as Rector Street), and known at that time as the Robeson Schoolhouse, because Peter and Jonathan Robeson gave the land. The natural result of the preaching of the Gospel was an interest manifested in and a desire expressed for a church. We find in the spring of 1827, building operations beginning on a plot of ground donated by the Schuylkill Navigation Company. The building operation had so far progressed that in June, 1827, the corner stone was laid. It happened that the General Synod of the Reformed Church was then in session in Philadelphia. This body adjourned for one afternoon for the purpose of attending the ceremony. Quoting from the "Historical Discourse," by the Rev. Cornelius Schenck, published in 1885: "The corner-stone was laid by the Rev. Abram R. Van Nest, of New York, the grandfather of Rev. A. R. Van Nest, D.D. The address was delivered by Rev. Samuel A. Van Vranken, the eminent divine who afterwards be-

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came Professor in the Theological Seminary and College at New Brunswick, N. J. Thus the solemn rite of laying the corner-stone of this sacred edifice was honored and made memorable by the presence of the highest Judicatory of the Reformed Church."

The corporate existence of the Church began on the 18th day of September, 1827, when the charter was granted by J. Andrew Shulze, Governor of Pennsylvania. The names of Frederick Smith, Attorney General; John B. Gibson, Chief Justice; and Thomas Duncan, Molten C. Rogers, Charles Huston and John Tod, Associate Justices of Supreme Court of Pennsylvania, and Samuel Gormley, Prothonotary, are appended to the charter. The Trustees who petitioned for Articles of Incorporation and whose names are affixed to the charter were Moses McKay, T. B. Darrach, John Levering, Henry Morris, B. Sanford, John Rush and William Scott. The title under which the church was incorporated was The First Reformed Dutch Church of Manayunk and Flat Rock, Roxborough Township, Philadelphia County. The charter expressly stated that this church was to be "in connection with the Reformed Dutch Synod."

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This lengthy and cumbersome name was amended on March 20, 1872, to the Fourth Reformed Church of Philadelphia.

The first services were held in the basement of the church building in the early autumn of 1827. The entire building was probably finished in the following spring. In April, 1828, the Rev. Cornelius Van Cleef received a Call to the Reformed Church of Athens, N. Y., which he accepted, thus severing his connection with the Manayunk church. From the back of the frame in which Dr. Van Cleef's photograph has been preserved, we quote the following sketch of his life as there recorded by Horatio Gates Jones:

"The Rev. Cornelius Van Cleef, D.D., was the first Pastor of the Dutch Reformed Church of Manayunk (now in the 21st ward of Phila., Penna.). Dr. Van Cleef was born September 16, 1799, at Harlingen, N. J. He graduated from Dickinson College, Penna., and studied Theology at the New Brunswick Seminary, which he left in 1823. In 1826 he was licensed by the Classis of Philadelphia, and was sent to preach at Manayunk, where he remained two years. Dr. Van Cleef was a pious and devoted preacher of the

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Gospel. He died at Poughkeepsie, N. Y., June 13, 1875, age 76 years." He had first been sent as a Missionary to Palatine, N. Y., where he remained six months, and as a result of his labors, the foundation was laid for the now flourishing church at Fort Plain. Dr. Van Cleef was highly regarded by all classes and sects. He made his home while Pastor in Manayunk at a Mrs. Taylor's, Ridge Avenue, Roxborough, near Leverington School.

In a memorial sermon occasioned by Rev. Van Cleef's death, the Rev. Dr. Van Gieson eulogized him in these words: "As a preacher he was faithful, earnest and impressive. His pulpit discourses were marked by simplicity and godly sincerity. His auditors ever felt his kindly affection for them and his desire to minister to their good. His preaching had an unction in it. He was a faithful friend to the poor, the sick, the sorrowing. His Christian character was exquisitely beautiful. His excellent qualities were nicely balanced and harmoniously blended. He was humble yet cheerful. He possessed rare prudence and soundness of judgment. He was never censorious, but like a true Christian gentleman, spake kindly

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of others, or not at all. His life was devoid of stirring incidents, but, like the most beneficent forces of nature, exerted a quiet, silent, but powerful influence."

FOLLOWING the departure of Dr. Van Cleef there was a brief pastorate under the direction of the Missionary Society held by the Rev. Noel Robertson. Mr. Robertson was a graduate of Columbia College in 1823. He received his theological education at Princeton Seminary from which he graduated in 1826. Prior to his coming to Manayunk in 1828 he labored in Wilmington, N. C. His ministry in Manayunk was eminently successful though startlingly brief. Within a few months after his coming to Manayunk, he was stricken down by an epidemic fever then prevailing, and in a very short time died. His sudden death was, of course, a great blow to the young church, over which he had not as yet been installed. Mr. Robertson came from a family noted for its piety. Quoting from the Magazine of the Reformed Dutch Church, volume III, page 321: "His discourses were more plain than energetic and showy, yet well furnished. There was a soft and touching tenderness and deep affection in them, rather than force and eloquence or power. He was noted for his systematic habits. Modesty,

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affection, frankness and unaffected piety were some of the elements of his character."

The actual dates of Rev. Robertson's labors in Manayunk are given in the report of the Board of Managers of the Missionary Society in 1829 as beginning on the 10th of August, and his death as occurring on the 21st of October.

Following the death of Mr. Robertson, the Board gave authority to Reverends Sears and Livingston to procure temporary supplies for the pulpit, paying \$5.00 per Sabbath, until another appointment could be made.

The Rev. Robert Kirkwood, a licentiate of the Presbytery of Glasgow, and under the Classis of New York, was the next appointment of the Missionary Society. His appointment was for three months. His commission was dated May 18, 1829. It was shortly after this that the Church was received by the Classis. On September 1, 1829, the following minute appears in the minutes of Classis. "It was reported to Classis that a Reformed Dutch Church had been organized in the vicinity of Philadelphia, upon which the following resolution was adopted: Resolved, That this Classis receive the above report with pleasure, and

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cheerfully enroll the congregation and church at Manayunk and Flat Rock among the number of vacancies under their care. The Classis fervently pray that the Great Head of the Church will continue to shed His smiles and blessings upon this infant church and add continually to its members of such as shall be saved." Though this is the first direct reference in the minutes of Classis to our church, there is an earlier and an indirect one. At a meeting of Classis at Reddington, N. J., April, 1827, "by request of Rev. Jacob C. Sears it was Resolved That, Revs. G. R. Livingston and Jacob C. Sears be a committee to organize such churches, during the recess, as shall desire to come under the jurisdiction of this body." It is evident that the reference is to the Manayunk Church, for it was in June of this same year that the corner stone was laid. At the next stated meeting of Classis held at Neshanic, N. J., the third Wednesday of April, 1830, the Manayunk Church appears on the roll of churches. At this meeting, the church being without a pastor, was represented only by its Elder, Jacob H. Ozias, who reported 40 families and a total of 18 in communion. This will give us some idea of the nu-

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merical strength of the infant church.

At the expiration of the term of three months for which Rev. Robt. Kirkwood had been appointed, the appointment was renewed for six months, with a salary of \$17.50 per month, this sum to be raised by the congregation. The report of the Missionary Society for 1830, notes that "their new house" was opened for divine worship October last. Mr. Kirkwood was assiduous in his ministerial and pastoral labors until the expiration of his appointment, when he left the station.

It would be well to answer an often-asked question at this point in our history. Persistent report has it that the St. John the Baptist Roman Catholic Church was organized in the basement of the Reformed Church. The Manayunk Chronicle of November 1st, 1879, supplies the following information: "The circumstances attending this event are very interesting, and I think are worthy of special notice, as showing the liberal feeling which then existed among persons of all modes of religious faith. By reference to my manuscript lecture on the history of Roxborough and Manayunk, I find that in May 1830, the corner stone of St. John's church was laid. Let me give you an extract from

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my lecture. ‘The officiating clergymen on that occasion were the Rev. John Hughes then pastor of St. Mary’s R. C. Church, Phila., and subsequently widely known as Archbishop of New York, a man of great learning and eloquence, aided by three other priests \* \* \* at four and one-half o’clock P. M., Mr. Hughes and his brothers, attired in their rich sacerdotal robes, proceeded from Mr. Jerome Keating’s mansion, and performed the usual ceremonies incident to laying a corner stone, the services being for the most part in English instead of Latin. \* \* \* The record placed in the corner stone stated Manayunk was 8 years old, and had then a population of about 1800 souls. The formal service over, the procession was reformed and preceded by the Priests, clad in their glittering robes which reflected the bright rays of the western sun, they marched across what was called the “common,” and entered the door of the Dutch Reformed Church, and when quiet was restored, the Rev. John Hughes arose and preached a sermon.” Incidentally we might mention that the preacher on that occasion used as his text, Genesis 28:22.

While we are considering the subject of other

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churches and their organization, we will take the opportunity of recording the fact that the First Baptist Church of Manayunk was also organized or constituted in the Reformed Church. This event took place on May 22, 1851. Delegates from eight Baptist Churches were present. Dr. Ide of Philadelphia preached the sermon. Dr. H. G. Jones welcomed the newly formed church into the Baptist fellowship. The charge was delivered by Dr. Thos. Winner. This record concerning the Baptist Church is taken from the Manayunk Chronicle of November 8, 1879.

THE missionary ministry of Rev. Kirkwood brought to a close what might be called the Missionary period of the Reformed Church. The independent existence of the church begins with the pastorate of the Rev. Samuel A. Bumstead. It was through the continued interest of Rev. J. C. Sears that Rev. Bumstead came to Manayunk. Meeting him one day in the City of Philadelphia, Rev. Sears invited the Rev. Bumstead to supply the pulpit of "an infant church recently established at Manayunk." This brought about the contract between Mr. Bumstead and the Reformed Church of Manayunk, to preach for them several Sundays in succession. This resulted in a Call being issued, and his final settlement among the people. This Call was dated September 13, 1830, and was signed by: Consistory, L. P. Gebhard, J. H. Ozias; Trustees, John Levering, President of Board of Trustees. Mr. Bumstead accepted this Call, which was approved by Classis on November 3, 1830, and on the following evening, November 4, 1830, Mr. Bumstead was installed as the Pastor. The installation sermon was

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preached by Rev. Peter Labagh, D.D.; Rev. G. R. Livingston, D.D., gave the charge to the Pastor, and the Rev. J. C. Sears charged the congregation, Rev. Gabriel Ludlow read the form and proposed the usual questions, Rev. A. O. Halsey made the concluding prayer, and the newly installed Pastor pronounced the benediction. In his report to Classis on April 20, 1831, Rev. Bumstead said that "the infant congregation of Manayunk is enjoying some mercy drops; a few cherish the fond hope that they have passed from death until life—thirty were present at the last meeting for inquiring persons."

A heavy blow was given the "infant church" in 1832 in the organization of the First Presbyterian Church, which drew heavily from the all too small membership of the church. This resulted in financial difficulties due to the fact that a heavy debt was resting on the church. A public meeting was called to devise some way to save the church from falling under the hammer. Friends in both Manayunk and Philadelphia shared in the excitement lest the church should be lost to us. On March 1, 1832, the meeting was held, the object stated and an opportunity offered to every

## THE FOURTH REFORMED CHURCH

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one to make a subscription toward liquidating the debt. Every resource had been used to finance the church. The basement had been rented to several different individuals to be used as a day school, the proceeds to be used in meeting the expenses of the church. In the oldest minute book of the Trustees, we find an interesting note of a financial endeavor. Beyond the somewhat uncertain explanation of silk culture, the minute appears almost meaningless. We quote it as follows:

“Resolved, that 20 dollars’ worth of mulbery trees be given to Mr. Bumstead to raise, on the condition that the profits of said trees be contributed toward his salary due him. Resolved, that a vote of thanks be given to Mr. Ellis for his motion of 20\$ worth of trees.”

No record is to be found of the results of that public meeting except the statement made in 1885 by Rev. Cornelius Schenck when in a public presentation of the History of the Church, he said, “I hold in my hand the identical paper which lay on the table in the church and which received the signatures thereon recorded. Memorable document! A relic of fifty-three years!”

Though but a weak and struggling organization, under the ministry of Mr. Bumstead, a mission was organized in upper Roxborough in 1835.

For many years this was known as Hagy's church. In 1853, this Mission placed itself under the supervision of the Presbyterian Church, and now is known as the Upper Roxborough Presbyterian Church. Mr. Bumstead resigned his pastorate of the Manayunk Church in 1841, but continued to serve as the pastor of the newly organized church until 1853.

Mr. Bumstead was born in Boston, Mass. He graduated from Middlebury College in 1823, was licensed and ordained in 1828, pastor at Manayunk 1830 to 1841, pastor at Roxborough 1835 to 1853, Spring Lake, Ill., 1853 to 1861, Raritan, Ill., 1861 to 1876. Beyond this list of pastorates, we have no information concerning the later life of Mr. Bumstead.

Before leaving the discussion of his ministry, we would cite an interesting incident concerning his relationship with the church. Upon two occasions the Board of Trustees passed resolutions clearly stating that the Rev. Mr. Bumstead's salary was to be the amount received in the "penny collection," and that beyond such amount they were under no obligation to him. However, after having resigned the pastorate of

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the Reformed Church, and while still minister of the Presbyterian Church, Mr. Bumstead demanded settlement from the Reformed Church to the amount of \$1382.08. After some discussion and investigation amounting to almost a controversy, settlement was made whereby Mr. Bumstead received in cash approximately \$650.00, three building lots and a lot in the cemetery.

During the period of Mr. Bumstead's ministry there occurred that which called forth the true spirit of the little church. In the year 1832, Manayunk was visited by that fatal disease, Asiatic cholera, which raged with such virulence as to necessitate the conversion of the basement of the church into a hospital. Services in the church were suspended for six weeks. In a letter of that period Mr. Bumstead writes: "Those were fearful times. I was in the midst of it visiting the sick and the dying. I attended some funerals after dark, with few attendants, by torch-light."



1841 - 1853

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FOLLOWING the resignation of Mr. Bumstead, the pulpit was supplied for a period of six months by the Rev. Thos. A. Ammerman. On September 26, 1842, a Call was issued to the Rev. Robert A. Quinn. The Call was accepted, and the pastorate of Rev. Quinn continued until 1847. He retired from the pastorate of the Reformed Church in order to assume charge of the Church at Stone House Plains, N. J. Here he remained until 1849. In 1852 he became Chaplain at Sailor's Snug Harbor, S. I., where he was fatally shot by one of the inmates in 1863. Rev. Schenck says, "After performing his duties as chaplain, January 31st, he was deliberately shot through the heart by Herman Ingalls, an old sailor, who, it is said, had revealed his past crimes to his chaplain and now feared exposure. Ingalls then immediately shot himself. Mr. Quinn had been chaplain of the institution for eleven years.

On October 26, 1843, at a meeting of the Trustees of the Reformed Dutch Church, the following resolution was passed, "That an effort be made to finish the Church according to Mr.

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Mitchell's draft now before the Trustees and repair the main building." This is the only record to be found in the minutes of either Board which gives us any information concerning the pastorate of the Rev. Quinn.

The next pastorate is best introduced by the following quotation:

"On June 7, 1848, a Call was extended to Rev. E. G. Little, who remained here until 1850. I have been able to discover almost nothing concerning the history of this minister. He graduated from the College of New Jersey in 1845, and to what field of labor he went in 1850 when he resigned this charge, and whether he is still living and where, I have been unable to ascertain."

"Previous to this time the question of church improvements had been agitated and the result was, the interior of the church was renovated, and the front, as you now have it substantially, was added. For it must not be thought that the handsome Corinthian columns, which now adorn the edifice, were always an architectural feature of the building. Before 1844, when the changes just noted were completed, the front of the church was plain and without portico. There was but one door, that in the centre, which was reached by a long, straight wooden staircase. This led into a small vestibule, which had doors on either hand whence you passed directly into the sanctuary. A spiral or winding stairway conducted to the choir gallery over

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the vestibule. The backs of the seats were somewhat higher than the present ones, the pulpit platform was more elevated than the one on which I now stand. The building was not entirely modernized at this time, 1844, but the alterations were so extensive, especially to the front, that we deem them worthy of special note."

From the Trustees' minutes we discover that on the 10th of April, 1848, permission was granted to the German Lutherans of Manayunk to make use of our church building. On June 12, 1849, the same minutes contain a resolution that the inside of the church be "wite" washed. Frequent references are made during this period to the making of repairs and alterations on the church.

The financial situation had not greatly improved, and on February 4, 1850, an appeal was made to the Marble Collegiate Church of New York City for help. The officials of that church responded with a so-called loan, which is explained by the following minute: "Mr. S. O'Neal read a letter received from Rev. E. G. Little, informing the Trustees that the Trustees of the Collegiate Church of New York had, at their last stated meeting, resolved to loan the sum of \$800.00 to the Reformed Dutch Church of Manayunk, by giving

## ONE HUNDRED YEARS' HISTORY

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bond and mortgage for the sum, the loan to be considered as a donation as long as said Church property remained in the same denomination." A resolution passed by the Trustees of the Manayunk Church in this same meeting instructed the Trustees to make application to the Collegiate Church of New York for the sum of \$2000.00. To this overture the New York Church replied: "Informing the Trustees that at their last meeting of the Board of Trustees it was deemed inexpedient to increase the loan as they allready was owing a heavy debt." Needless to say, the \$800.00 was cheerfully accepted notwithstanding the refusal of the larger loan.

The Rev. Cornelius Gates succeeded Mr. Little in the pastorate of the Church. His installation took place on May 27, 1851. His pastorate was very brief, terminating October 2, 1852. After laboring in other fields for a number of years, Rev. Gates died at Montague, Sussex Co., N. J., in 1863. During his pastorate the congregation was small, the Consistorial report for 1852 showing 30 families, 52 communicants, and a Sabbath School with an average attendance of 84.

Soon after the departure of Rev. Gates, there

## THE FOURTH REFORMED CHURCH

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was apparently an agitation to change the denominational connection of the church. A note of the minutes of the Trustees of December 6, 1852, instructs several of the Trustees to call upon some of the members of the Church with a view to finding the reason for their opposition to a change of denominational connection for the church. Again on April 11, 1853, there appears a minute calling for the "wite" washing of the interior of the church.



THERE follows here a period of two years during which the Church was without a regular pastor. A Rev. Mr. Neal (or Neill) and others supplied the pulpit. The Consistory's minutes mention a Call issued to one Rev. Latta on January 14, 1855, which presumably was not accepted. There is also a gap in the recorded minutes of this period extending to April 13, 1855, when the Rev. Wm. Fulton was called to be pastor. He accepted this call, and was officially installed on the 15th of May of the same year. This servant of God might well be given the appellation "The Defender of the Faith," for it is evident from the record of the Consistory during the period of his pastorate that his zeal for the acceptance of the Word of God as the rule of life amounted almost to a prepossession. Cases of discipline during this pastorate are numerous. Those who absented themselves from the worship of the church for a period of even less than a year were frequently cited to appear before the Consistory for explanation, and often for rebuke. The evidences of an ardent desire to secure the

practical results of the Gospel in the individual life are constantly manifest. Cases of drunkenness and of the rejection of the doctrinal standards of the church appear frequently as the subjects of the deliberations of the Consistory and the Pastor. That a zeal for the growth and the progress of the Church was a paramount issue is evident from the great mass of details which are entered upon the minutes of both the Consistory and the Board of Trustees. An interesting reflection upon the progress of the community will be found in a reference of October 15, 1855, to the installation of "gass lights with patented burners." One of the unexplained items of this period is a bill presented to the Board of Trustees on January 10, 1856, amounting to \$1.63 $\frac{1}{4}$ , the question being as to the meaning of the  $\frac{1}{4}$ c. On July 13, 1857, the interior walls of the church were *white washed*.

The problem of finance still seemed at this period to be an outstanding issue. Various methods were adopted to provide sufficient income for the carrying forward of the work. On April 4, 1859, the Board of Trustees imposed a tax upon each member of 50c per quarter annum, which tax was adopted by the congregation on April 12th follow-

## THE FOURTH REFORMED CHURCH

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ing. On December 5, 1859, a second appeal was made to the Marble Collegiate Church of New York, but with what results we are unable to learn, for no report is made of the answer of the Collegiate Church. A sidelight may be turned on the financial condition from the following resolution taken from the minutes of the Trustees on March 5, 1860, when some of the women of the Church requested permission to make some alteration to a "stand on the platform." The reply of the Trustees was, "Resolved, that the female members of the church be allowed to make the desired alteration provided no dept (debt) be left for the Trustees as the finances are somewhat embarst (embarrassed)." In order to help defray expenses, the cost of burial in the adjoining cemetery was increased and rated according to the height of the individual to be buried.

It was about this time that there were received into the church several individuals who in later years became the support and life of the congregation. On March 30, 1860, A. W. Given and wife were received by letter from the Second United Presbyterian Church of Phila., of which Dr. Dales was then pastor. So heartily did Mr.

## ONE HUNDRED YEARS' HISTORY

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Given enter into the life of the church that on January 10, 1862, he was elected to the office of Deacon and on the same date of the year, 1866, was honored with the office of Elder.

At about this same time there came into the life of the Church a man who for the remainder of his life gave his untiring effort and ability to its up-building. A strange thing is to be noted in the connection of Wm. Beatty with our church. Though active and serving in an official capacity as a member of the Board of Trustees throughout the greater part of his life, Mr. Beatty served 34 years before actively connecting himself, by confession of faith in Jesus Christ, with the congregation, and when this important step was taken in his life, his grandchildren were at his side making their confession at the same time. His membership as a professing Christian began under the Rev. Tabor Knox in 1889. The contributions of these two men in self-sacrificing, consecrated service can never be fully recorded in a volume of this scope.

During the pastorate of Rev. Fulton came those dark days of the Civil War, and on several occasions the Pastor of the Church was called from

his pulpit to serve as chaplain to the men on the field. The first period of service as chaplain began on June 17, 1861, when he became chaplain of the Scott Legion Regiment. He returned to his pulpit on August 30, 1861, and on September 22, 1862, was called a second time to act in a like capacity to the same regiment, returning from this service on January 4, 1863. The extent of the effect of the war upon the church is reflected in the fact that during the period of the war the scarcity of men was such that the congregation was able to elect only one Elder and one Deacon to serve in official capacity, and not until 1865 were they able to elect the full quota of officers. The business depression which followed as a natural consequence of the war made it necessary for the church to appeal to the Domestic Board of Missions for help, informing the Board that unless they should come to the help of the struggling church, the Ministry of the Gospel would have to cease.

On March 15, 1865, a Call came to Rev. Fulton from the Domestic Board of Missions to assume charge of a Mission in the South. Rev. Fulton accepted the challenge of the Board, but on

## ONE HUNDRED YEARS' HISTORY

September 19, 1865, was re-elected by the congregation, and on November 9, 1865, was re-installed as the pastor of the Reformed Church. His final resignation was given on November 18, 1868. As an evidence of the effectiveness of Rev. Fulton's work, we need only add that in the 13 years of his pastorate 191 members were added to the church, an average of 14 members per annum.

## 1869 - 1887

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OUR history now leads us into a period which while somewhat commonplace because of the absence of great outstanding accomplishments, is none the less interesting, and during which many valuable contributions were made to the church life. On November 14, 1869, a Call was extended to the Rev. P. Stryker Talmage to become pastor of the church. This call he accepted, and on the 30th day of December, 1869, was installed to that office. Our source of information concerning this servant of God is the Historical Discourse of Rev. Cornelius Schenck from which we quote the following:

"Mr. Talmage was the son of Rev. Jehiel Talmage, and was born in Somerville, N. J. He was converted in early life. He graduated from Jefferson College, 1845, and Princeton Theological Seminary, 1848. He was ordained by the Presbytery of N. J., and called to the Presbyterian church at Oneida Valley, N. Y., which he served from 1848 to 1850, whence he removed to Malta, N. Y., where he labored from 1850 to 1853. The same year, 1853, he was called to the Reformed Church at Stone House Plains, N. J., which call he accepted, and remained there for twelve years. Upon removing to Philadelphia in 1865, he began preaching in the Northwestern part of the city,

## ONE HUNDRED YEARS' HISTORY

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first in the hall of the Wagner Institute, then in the hall at Twelfth Street and Montgomery Ave. Here he established the Bethune Mission, after much earnest, constant and self-sacrificing work. The Bethune Memorial Church was soon organized as a result of his labors. Upon taking charge of this—the Manayunk Church—new life was infused into it. Every department of the church felt his earnest and excellent influence. By him the children's service and other features which have now become permanent were introduced. During his brief pastorate of four and a half years, 113 persons were added to the membership of the church. He was a man of broad charity, indomitable energy and most excellent administrative ability. He was beloved by the church and respected by the entire community. He was the highest style of Christian gentleman. At his funeral, Rev. Dr. James Clark, a life-long friend, paid the following tribute: 'During a friendship of thirty years I have known the deceased as a kind, patient, painstaking Christian, of transparent honesty, unfeigned godliness, steady loyalty and unfailing love; a man of peace, but firm for truth and righteousness, while his pastorate was remarkable for the fidelity and fullness of his ministrations.' "

His death occurred on August 9, 1874. As a memorial to the labors of this minister, the Talmage Memorial Church of Roxborough is an outstanding evidence.

## THE FOURTH REFORMED CHURCH

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The present name, the Fourth Reformed Church of Philadelphia, was given to the congregation in the early part of 1872.

During the ministry of Rev. Talmage, a noteworthy change in the system of financing was undertaken in that pew-rents were abolished by the action of the Consistory and the Trustees on December 3, 1873.

At this time there came an addition to the congregational life in the person of Mr. John Montgomery and family who were received on January 9, 1870. Mr. Montgomery was elected to the eldership on January 23, 1873. From the day of his reception in the Church until his death and now in this present period of our church life his family still continues its activity and zeal for the cause he learned to love.

Following the departure of Rev. Talmage there was a brief pastorate of 3 months filled by the Rev. C. H. McDermond which began in May, 1875, and culminated August 23, 1875. Little or nothing is known of the life of this minister prior to his coming and after his retirement.

## ONE HUNDRED<sup>THREE</sup> YEARS' HISTORY

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Following this brief and uneventful pastorate, the Rev. W. W. Cook assumed the office. His Call was voted by the congregation on March 26, 1876, while he was still a student in Union Theological Seminary. His installation occurred in the spring of 1876, and his resignation was presented on October 31, 1881, in order to accept an appointment in the Methodist Episcopal Church at West Side, Iowa. After serving the full term of 3 years, he was transferred to Sheldon in the same State. In October, 1879, under his pastorate, the semi-centennial of the reception of our church by the Classis of Philadelphia was appropriately celebrated. At the time of Mr. Cook's resignation, the resolutions of regret which were unanimously adopted by the Consistory, acknowledge in most fitting terms his faithful services in the different spheres of pastoral labor and he was recommended as one worthy of the esteem and confidence of those to whom he should minister. We note that it was during his pastorate, or to be more explicit, during the year 1878 that the Leverington Presbyterian Church was organized.

As you have gone forward with the reading of this chronicle, you have noticed frequent refer-

## THE FOURTH REFORMED CHURCH

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ences to the "Historical Discourse" of Rev. Cornelius Schenck. Rev. Schenck was the next in line in the pastoral office of the church, and to him we are deeply indebted for much valuable history up to the close of his pastorate. This information must have been secured at the cost of much labor and well nigh infinite patience.

The Call to the pastorate of the Reformed Church was extended to him on April 12, 1882, and accepted by him on April 30, 1882. His installation took place on June 22 of the same year. In the autumn of that year, ground was broken and excavations were commenced for the new chapel and church extension. This took place on the afternoon of September 4th, and to quote the words of the pastor himself, "The scene was altogether unique—the little infant scholars filling and dispatching the first cart with soil. It was a glad day, and hearts of young and old thrilled with pleasure. On Saturday afternoon, April 7, 1883, the corner stone was laid, in the presence of a large gathering, by the pastor of the Church. The exercises were participated in by Revs. W. J. Mills, and T. M. Jackson of the M. E. Church, and Rev. J. W. Kirk, of Leverington Presbyterian Church.



“THE CHURCH ON COTTON STREET”  
As it was in 1896

## THE FOURTH REFORMED CHURCH

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The first entrance into the new Chapel was on Monday, or New Year's Eve, December 31, 1883. It was the occasion of our Annual Children's Entertainment. Since that time the sessions of our Sunday School and meetings for social worship have been held in the new building. It has not yet been formally dedicated.

During the summer of 1884, the interior of the church was repainted and the walls handsomely papered. The exterior, also with the surrounding property, was improved and beautified.

The Winter of 1885 will long be remembered as the season when God shed abroad so plentifully His quickening and converting Spirit. The whole town was shaken by His power. Our church received a share of the blessing. Fifty-one persons sat down with us, for the first time at the Table of our Lord, on Sabbath, March 1st. Twenty-six of these were scholars in our Sunday School. The spiritual life of believers was quickened and the work of the Lord wondrously revived. We have been singularly favored by the Lord, for which we are devoutly thankful.

The number of families at this time is 130. Total number of Communicants, 300. Scholars

## ONE HUNDRED YEARS' HISTORY

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in Sabbath-school, 425, with an average attendance, for the year ending March 1st, of 250."

A name which has, with others already mentioned, became the synonym for consecrated service, appears about this time in the records of the church. For it was on June 7, 1885, that Sevill Schofield and his wife were received into its membership. Rev. Schenck's labors were brought to a conclusion in his resignation on May 23, 1887. Of his later life and activity we have no record at this writing.

WE now enter upon what might be called the new era of the Reformed Church. This rightfully begins with the pastorate of the Rev. Theodore W. Wells, who was elected to this office on October 17, 1887. His installation took place on the evening of December 1, 1887, and while his pastorate was of short duration terminating on March 18, 1889, it was during this administration that there came into being an organization which has inseparably associated itself with the life and activity of the church. If Rev. Wells were remembered for no other contribution than for the fact that under his guidance there was organized on October 5, 1888, the King's Daughters Circle, this alone would insure the enshrinement of his name as a noted benefactor of the church.

On October 11th, Mrs. Wm. J. Beatty, more familiarly known to us as "Mother Beatty," a title well deserved by reason of her wise counsel, her helpful spirit and her self-sacrificing service in behalf of the church, was elected the first President of the organization. To give a detailed ac-



MRS. WILLIAM J. BEATTY  
"Mother Beatty"

## THE FOURTH REFORMED CHURCH

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count of the work of this organization would require an additional volume equal to the one now in preparation. Suffice it to say that every worthy work of the church both spiritual and material received definite and valuable contributions through the instrumentality of this women's organization. Their spiritual work was given expression in all forms of charity and the visitation of the sick; the material help was evidenced in the supplying of furniture such as parlor suites, collection plates, communion service, carpets, piano, —and not the least by any means, among the material things, the raising of the major part of the cost of the pipe organ installed in the original church on Cotton Street. In recent years they have continued this service with such contributions as are facilitating and advancing the life of the church. We are indebted to them for the present individual communion service, and for the illuminated sign-board which provides the channel for a constant ministry to the passerby.

In 1897, the needs of a destitute family provided the motive for the organization of an orphanage under the direction of the King's Daughters, which while short-lived, met the emergency of the time,

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and vividly illustrated the heart of sympathy and compassion of this organization. It is easy to explain all that has been accomplished by this organization in the light of the faithful holding to their motto which is:

Since to look upward is to trust,  
To look forward is to hope,  
And to look outward is to feel the woes of others,  
    forgetting our own,  
And to lend a hand is only love in action,  
The members chose for their motto,  
Look up and not down,  
Look forward and not back,  
Look out and not in,  
Lend a hand;

and since Christ, the Elder Brother, lived this motto, and for their example, they took for their watch-word, "In His Name."

It is fitting as we contemplate the contributions of this organization, to insert the invaluable record attained by its first President, Mother Beatty. Her term of office as President covered the span of 35 years and 6 months, and it was only by reason of impaired health that the Circle reluctantly consented to her release in recent days. This organization continues to serve in the spirit of its be-

## THE FOURTH REFORMED CHURCH

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ginning, and has become—and we believe will remain—an indispensable part of our church life.

Our interest now turns to the pastorate of the Rev. Tabor Knox, whose election by the congregation took place on August 28, 1889. The Call was extended to him on September 6th, and accepted on September 25, 1889. His installation was held on Thursday evening, November 7, of that year, at which service the Rev. C. F. C. Suckow, then President of the Classis of Philadelphia, presided. The sermon on this occasion was preached by the Rev. J. H. M. Knox, D.D., then President of Lafayette College, and the prayer was offered by the late Rev. Jas. I. Good, D.D., former President of the Board of Foreign Missions of the Reformed Church in the United States, who was then pastor of the Heidelberg Reformed Church, Philadelphia.

As we have already mentioned it was during this pastorate that Mr. Wm. Beatty, Sr., was received as a member after 34 years of continuous active service. On July 31, 1891, the death of Elder Jas. W. Turner occurred after a period of service covering more than 40 years in the eldership of the church. On the 4th day of March, 1892, there

## ONE HUNDRED YEARS HISTORY

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was received upon confession of his faith in Christ, Harry S. Krafft, who today is the Senior Elder of the congregation. One year later on March 5th, the late Wilbur S. Wing, who served as a Trustee for more than 32 years, and in the capacity of Secretary of the Board of Trustees and congregation for more than 25 consecutive years, was received by letter from the Presbyterian Church at Troy, N. Y. His election to the Board of Trustees took place on January 7, 1895, and as Secretary on February 12, 1895. It would seem that this administration was characterized by the reception of men who in after years contributed notably of their lives and service to the life of the church, for it was on December 1, 1893, that the late Wm. Campbell who earned for himself an enviable record in the service of the church, was received into its membership. The Rev. Tabor Knox, at the writing of this history, is actively serving in the pastorate of the Reformed Church at Warwick, N. Y. Rev. Knox presented his resignation on July 18, 1894, to become effective on September 7th following.

WHAT might well be regarded as the height of attainment of the Fourth Reformed Church was reached under the pastorate next ensuing. On the 11th day of January, 1895, the Young Men's Bible Class of the Sunday School suggested to the congregation, assembled for the purpose of selecting a pastor, the name of Rev. Patrick J. Kain. A Call was issued to him under date of January 11, 1895, which Call he declined. He was re-elected on April 3rd, of the same year, and this Call, after some discussion, he accepted on May 10, 1895. Here began a most auspicious and helpful ministry. So interesting is the matter of his pastorate that we give herewith the copy in full of the Call as tendered him, and his personal letter of acceptance of the pastorate.

To Rev. P. J. Kain.

Grace, mercy and peace, from God our Father, and Jesus Christ our Lord.

Whereas, the Church of Jesus Christ, at Manayunk, Philadelphia, is at present destitute of the stated preaching of the word, and the regular administration of the ordinances, and is desirous of obtaining the means of grace, which God hath appointed for the salvation of sinners,

## ONE HUNDRED YEARS' HISTORY

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through Jesus Christ, his Son:

And whereas, the said Church is well satisfied of the piety, gifts and ministerial qualifications of you, P. J. Kain, and hath good hope that your labours in the Gospel will be attended with a blessing, therefore we, the Fourth Reformed Church of Phila., have resolved to call, and we hereby solemnly, and in the fear of the Lord, do call you, the said P. J. Kain, to be our pastor and teacher, to preach the word in truth and faithfulness, to administer the holy sacraments agreeably to the institution of Christ, to maintain Christian discipline, to edify the Congregation, and especially the youth, by catechetical instructions; and, as a faithful servant of Jesus Christ, to fulfill the whole work of the Gospel Ministry, agreeably to the word of God, and the excellent rules and constitution of our Reformed Dutch Church established in the last National Synod held at Dordricht, and ratified and explained by the ecclesiastical judicatory under which we stand, and to which you, upon accepting the call, must with us remain subordinate.

In fulfilling the ordinary duties of your ministry, it is expressly stipulated that beside preaching upon such texts of scripture as you may judge proper to select for our instruction, you also explain a portion of the Heidelberg Catechism on the Lord's Days agreeably to the established order of Reformed Dutch Church; and that you further conform in rendering all that public service which is usual and has been in constant practice in our congregation. The particular service which will be required of

## THE FOURTH REFORMED CHURCH

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you is to attend to the regular services on the Lord's Day together with the usual services of a Pastor of this Church.

To encourage you in the discharge of the duties of your important office, we promise you, in the name of this church, all proper attention, love and obedience in the Lord; and to free you from all worldly cares and avocations while you are dispensing spiritual blessings to us, we the Elders and Deacons and Trustees of the Fourth Reformed Church of Phila. do promise and oblige ourselves to pay you the sum of \$1200.00 in monthly payments, yearly and every year, as long as you continue the Minister of this Church, together with the use of a Parsonage.

For the performance of all which, we hereby bind ourselves and our successors firmly by these presents. The Lord incline your heart to a cheerful acceptance of this call, and send you to us in the fullness of the blessing of the Gospel of Peace!

Done in Consistory, and subscribed with our names, this 11th day of Jan. in the year of 1895.

*Elders*

A. W. Givin  
W. I. Givin

*Deacons*

Geo. C. Hunter  
Jonas Landis

*Trustees*

Sevill Schofield  
William Reid  
Wm. Beatty  
Thos. Lebengood

Wm. J. Skillman,  
Moderator of Call.

## ONE HUNDRED YEARS' HISTORY

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West Pittston, Penna.  
May 10th, 1895.

N. J. Landis, Clerk of Consistory:

Dear Brother:

The call from the 4th Reformed Church has been received.

I accept the call to become Pastor of the 4th Reformed Church and will (D. V.) meet Classis on Friday, May 24th.

Asking God's blessing on all our people, I am

Yours in Christ,

P. J. Kain.

Our interest in the subject of this sketch carries us across the Atlantic to the shores of Ireland. Here on March 31, 1848, in the County Meath, P. J. Kain was born. His father was a Roman Catholic by faith, and his mother a member of the Methodist Church. There appears a slight discrepancy with reference to the age of the lad when he was brought to this country. A biography written during Dr. Kain's pastorate states that his mother brought him to this country when he was but three weeks old. A recollection of a statement made by Dr. Kain during his pastorate, but which

is not certified, was to the effect that his mother brought him to the United States when he was nine months of age. The former statement would appear to be the more authentic due to the fact that it was published during Dr. Kain's life, and therefore likely to have been approved by him. His father died when he was but nine months of age. Arriving in the United States with his mother, he resided in New York City, where through the agency of the public schools the groundwork of his education was laid. Later he was sent to West Point, where he served in the capacity of chore boy. He had attained the age of thirteen when the Civil War broke out. This was during the period of service at West Point. A call came to the institution for volunteers. Those who were willing to volunteer their services were ordered to take one step forward in the ranks. P. J. Kain, though but a chore boy, stepped forward with the students of the academy, but was rejected on account of his age. Not to be deterred in his determination to enlist, he went from recruiting station to recruiting station and from armory to armory. He impressed none which came within the compass of his journeying. He was refused at all of them. By

## ONE HUNDRED YEARS' HISTORY

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chance, he came into touch with one Captain Meagher, of the New York 69th Regiment, known as the Irish Brigade. Captain Meagher took a personal interest in the lad because of his acquaintance with the boy's father. Too youthful to be enrolled in the regular ranks, Captain Meagher accepted him as a drummer boy. He served throughout the entire period of the war, and so faithful and so valiant was his service that at the close of the war he had attained to the rank of sergeant major.

A strange coincidence has been brought to our attention with reference to the service of P. J. Kain and the father of Rev. Isaac Ward, another of the pastors of this church. It is said that during an engagement, thought to have been fought during the Battle of Antietam, a flag was shot from its staff. Two men, unknown to each other, leaped forward to replace the flag. The one was P. J. Kain; the other, the father of Rev. Isaac Ward. Neither of the parties was acquainted with the other, but the strange coincidence was learned through the recital of this experience to a mutual party by Dr. Kain, and later its repetition by Rev. Ward.

## THE FOURTH REFORMED CHURCH

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At the close of the war, or shortly following, in 1867, P. J. Kain cast in his lot with a party of Irish patriots. This band chartered a vessel named the "Jackmel," which was rechristened "Erin's Hope." They set sail for Ireland with the avowed purpose of lending their aid in freeing the Emerald Isle from British rule. Fate threw the vessel into the hands of the British and the entire crew was captured. Every individual thus taken was made to stand trial for his life, being charged with treason against Great Britain. After all other efforts had failed to secure their freedom, P. J. Kain took his refuge in the claim of American citizenship, and demanded trial under the law known as "Di Midi Tata Lingua." This was a last hope. It proved to be successful. The case was brought to the attention of the United States officials, and through their intervention he was released and sent back to the United States. Safe again on American soil, he was apprenticed to a boilermaker, and became an expert riveter, right or left. Having somewhat a roving disposition, however, he joined himself as a traveling companion to one George Francis Train. Train was an eccentric character, who, possessing a large fortune, set out



REV. PATRICK J. KAIN, D.D.  
Pastor 1895-1909

on a tour of the world. While in Shanghai, China, P. J. Kain tired of the dependent life he was living, which made it necessary for him to look to Train for all his accommodations and resources, and determined to set out for himself. He separated himself from Train, and set out alone. A few days later, as he was standing along the river front in Shanghai, a boatload of sailors from a British man-of-war came ashore. They were looking for a boilermaker to repair the leaking boilers of the vessel. Being in a strange land and finding an English-speaking man, they asked where an expert boilermaker might be found, and were told that the man of whom they were asking the question was the one who could fill the bill. He was accepted and taken aboard the man-of-war. Here he worked day and night without regular schedule, sleeping when sleep was possible, eating when opportunity afforded, but giving himself without restriction or reservation until the job was completed. He was paid for his labor in gold. As he said when speaking of this occurrence, "I never saw so much gold before or since." Taking his stock of gold, he went ashore, and after a varied experience landed on the coast of California, and

## ONE HUNDRED YEARS' HISTORY

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finally drifted back to New York, where he resumed his trade as a boilermaker.

There came a call to New York from the Delaware Water Gap Pulp and Paper Mills for an expert to repair the "digesters" of the mill. P. J. Kain was sent, and after some argument with those in charge of the mill, succeeded in making repairs of a nature which had baffled all who had previously tried. This resulted in a great saving of a large portion of the paper material, and as a consequence, he was made master mechanic of the mill. Some time after becoming attached to the forces of the mill, those in charge were much puzzled in securing the means whereby a very difficult color was made possible. At some earlier time, Mr. Kain had "dabbled" somewhat in chemistry, and hearing the discussion relative to the securing of this color, made a suggestion concerning the possibility of securing the desired result. When his suggestion had been followed, the exact color for which numerous efforts had been made, was secured. This resulted in his promotion to the superintendency of the mill.

It was while he was serving in the capacity of superintendent that his conversion took place. A

## THE FOURTH REFORMED CHURCH

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young evangelist came to the neighborhood, and began a series of services in the school house located between the Water Gap and Stroudsburg. Frequent invitations were extended to the employes of the paper mill to attend these services, but the invitations were of no avail. Drifting into the paper mill one sunny day, the evangelist met Superintendent Kain in his office. They entered upon a discussion of the superintendent's attitude toward the evangelistic services. He gave, as his personal reason for not attending the services, the excuse that he had to work nearly every Sunday, and explained that his men were in the same predicament. It was only an excuse—not a reason. Finally, in desperation, the evangelist accused the superintendent of being "the meanest man and the greatest blasphemer in Monroe County." Dr. Kain often explained that the evangelist was a frail, weak person, out of whom he could have crushed the life with one hand. After such a statement and accusation, the superintendent asked for explanations, and they were given in no veiled terms. As a result of the argument and the discussion, the superintendent went to the meetings of the evangelist, and advised his men to attend.

As a result of his attendance upon these services his conversion followed. This took place in 1887 in the Houserville school-house, Monroe County, Pa., near the Delaware Water Gap. A little later the people in the community built a chapel upon the very site of his conversion, using in the foundation the same stones that before had formed the walls of the little school-house. Here P. J. Kain preached for some time before he entered upon his evangelistic work on the first of November, 1889, and also upon the occasion of his return home between his evangelistic tours. After some months had elapsed, he resigned the superintendency of the paper mill to take up evangelistic work "at the call of the Master." Here came the great test of the genuineness of his conversion, and of his faith in the reality of the call of God to the service of the ministry. There came a time when it seemed to him, because of financial conditions, that he must return to his position at the mill. The earnings from his first two weeks' work as an evangelist were exactly eighty-eight cents, and if from this be deducted necessary carriage hire of fifty cents, the remainder of thirty-eight cents net, was no very magnificent returns to rejoice over. By his

## THE FOURTH REFORMED CHURCH

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own testimony, it was largely through the instrumentality of a loyal and faithful wife that he refrained from turning back, having "put his hand to the plough."

There was another side, however, to the situation which was far more encouraging to the new evangelist. From November, 1889, until June, 1890, which is a period of less than nine months' time, he was instrumental in bringing to Jesus Christ not less than 1158 souls. This must have been an incentive far greater than any discouragement which might have come from the financial returns. The financial circumstances soon gave way, and in an almost miraculous way the tense situation with reference to material things was altered. When his funds were at their lowest ebb, and the new evangelist was heartily discouraged, relief came, bringing with it a note having reference to the barrel of meal and the cruse of oil that under God would not fail. This incident is symbolized in the memorial window located in the partition of the present building between the main auditorium and the Sunday School room. This window is dedicated to Mrs. P. J. Kain as a tribute to her loyalty to her husband during this trying expe-

## ONE HUNDRED YEARS' HISTORY

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rience. In 1891 he was ordained as pastor of the First Methodist Episcopal Church in Pittston. Here great revivals took place. In 1892 he was ordained pastor of the First Congregational Church of West Pittston. From the records we glean the information that the congregation increased from 17 to 350 members during his stay, and that during this period six missions were established.

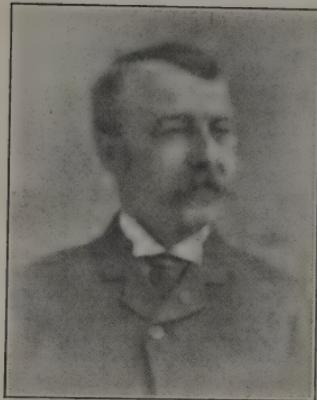
It was while engaged in the evangelistic work, but while he was still continuing as the pastor of the Congregational Church at West Pittston, Pa., that he came before the attention of the Fourth Reformed Church. In 1894, he was conducting a series of evangelistic services in the Wissahickon Methodist Episcopal Church, whose pastor was the Rev. A. I. Collom. Rev. Collom had been Mr. Kain's pastor at Stroudsburg. While conducting these evangelistic services, he was heard by William A. Miller, one of the members of our church at this present time, who made the suggestion that since the pulpit of the Fourth Reformed Church was vacant, the "Irishman" be asked to supply. He accordingly preached for the Reformed congregation in October of 1894, and again in November

## THE FOURTH REFORMED CHURCH

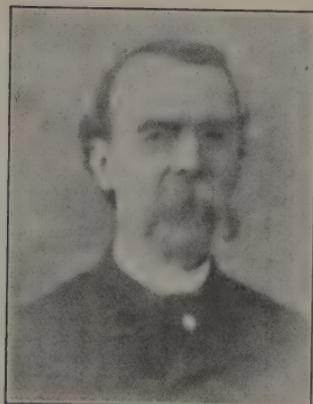
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of the same year. He later became the established pastor of the church, as we have noted in the sequence of the history of the congregation. At the close of his long and successful pastorate, during which he achieved an enviable record of successes with reference to the material equipment as well as the spiritual strengthening of the church, he became the pastor of the Congregational church located at Woodbridge, N. J. Here he died on the eleventh day of January, 1913. The funeral services were held in the church of which he was then pastor, and the remains were interred in Westminster Cemetery on the thirteenth day of January, 1913.

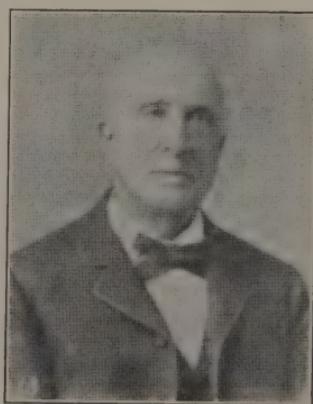
From the beginning of his ministry in Manayunk until its close, the Fourth Reformed Church enjoyed a prestige and leadership unequaled by any other church in the community. As a result of the popular ministry of this saintly minister of the Word, the church building soon proved inadequate to accommodate those who thronged to hear him, and it became necessary to make extensive alterations to the church in order to accommodate the vast audiences. Alterations and improvements on a vast scope were made, and the church was



ALEXANDER W. GIVIN  
Elder—1896  
S. S. Superintendent 45 years



WILLIAM I. GIVIN  
Elder—1896

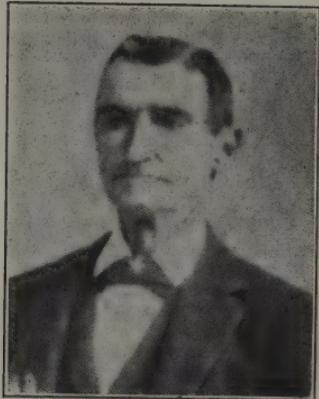


SEVILL SCHOFIELD  
President, Trustees—1896

## THE FOURTH REFORMED CHURCH

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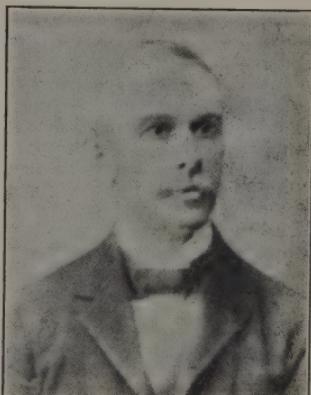
rededicated on September 13, 1896. After these alterations and extensions had been made, it was but a short time until even this enlarged capacity proved inadequate. In addition to this, the influx of foreign population was becoming very pronounced in the vicinity of the church, and it became imperative that the church be removed to another location and an adequate building be provided. On May 8, 1899, accordingly, a committee, composed of Messrs. Givin, Schofield and Reid, were appointed to negotiate the sale of the church property at a figure not less than \$25,000. Mr. William Turner was authorized to act as the agent for the Trustees for this transfer. This sale was finally consummated, disposing of the building to the congregation of the Polish Catholic Church. A committee, composed of Messrs. Hare, Turner, and Reid, with the Rev. Kain and Mr. Sevill Schofield as ex-officio members, were authorized on June 5, 1899, to purchase the lot upon which is located the present church building at the corner of Manayunk Avenue and Martin Street. On February 27, 1900, the following persons were appointed as the building committee to supervise the erection of the new church: Alexander W.



WILLIAM BEATTY  
Trustee—1896



WILLIAM REID  
Trustee and Treasurer—1896



WILLIAM M. CAMPBELL  
Trustee—1896

## THE FOURTH REFORMED CHURCH

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Givin, Chairman, J. Dobson Schofield, Joseph B. Montgomery (resigned), William Turner, John Hare (resigned). This work, accordingly, went forward, calling forth the greatest interest and co-operation of the membership of the church. During the period between the removal from the old church and the occupancy of the new church, services were held in Temperance Hall from 1900 to 1901.

Our interest naturally turns to the building of this edifice. Mrs. Anne Montgomery, mother of Mrs. Wm. J. Beatty, and Mr. Jos. B. Montgomery, whose photograph will be found elsewhere in this volume, had the honor of lifting the first shovelful of earth as ground was broken for the erection of this building. In contrast it might be noted that the second shovelful of earth was lifted by William Swartz, who had been one of the children in the Orphanage, and who at the time of this notable event was a wee bit of a lad in dresses. The corner stone of the new building was laid on November 17, 1900, and it is our deep regret that at the writing of this volume we cannot give a complete list of the materials placed in the stone, nor publish in this volume the pro-



MRS. ANNE MONTGOMERY

## THE FOURTH REFORMED CHURCH

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gram rendered upon that occasion. When the action was taken by the Congregation authorizing the erection of the new building, it was expressly stipulated by them, that the cost of the new building should not be in excess of \$30,500.00.

It seems a strange coincidence that two of those who had been so active and instrumental in carrying forward the work to this point, should not live to see the completion of the new building, for in the autumn of 1900, Mr. Wm. Beatty, Sr., and Mr. Sevill Schofield were both called to their eternal reward.

In order to provide funds for the new building, every member of the church put forth the utmost effort, and it was said that Mrs. Kain and Mrs. Beatty solicited "from the Locks to the Blocks" for building funds. An interesting note is to be found in the fact that when the deal was consummated which brought the present site into the possession of the Fourth Reformed Church, at the suggestion of Mother Montgomery already referred to, Father Beatty, with his daughter-in-law, Mrs. Beatty, paced off the lines of the location with open Bibles and in prayer sought the

## ONE HUNDRED YEARS' HISTORY

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blessing of Almighty God upon the venture of the erection of a Temple to His Glory.

During the entire period of the construction of this building, Mrs. Beatty's home, which was then spoken of as "370," located on Martin Street, became the headquarters of the committee, and a veritable storage house for the building materials of the contractor. It is a greatly lamented fact that the records of the particular period are so incomplete. The actual date of the opening of the new church cannot be given inasmuch as the only motion appearing in the minutes which called for the opening of the new building for worship on June 30, 1901, was later rescinded, and the matter of the date of the opening left to the pastor and the chairman of the committee. The dedication of the new building according to the minutes of the Board of Trustees was set for the first week in September, 1901. After repeated effort, I have been unable to find the program rendered upon that occasion.

Since the completion of the manuscript of this portion of our history, we have had the good fortune to discover several items of real value. A program of the dedicatory services held in connec-

## THE FOURTH REFORMED CHURCH

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tion with the opening of the present edifice has been put in our hands. From it we gather the information that the complete personnel of the Building Committee comprised the following:

Alexander W. Givin, Chairman  
Charles Gerhard, Secretary  
J. Dobson Schofield, Treasurer  
William H. Sill

The program supplies the further information that the first service in the new building was held on the 26th day of May, 1901, at which time the General G. K. Warren Post No. 15, G. A. R., held its Memorial Day services and were addressed by Rev. P. J. Kain. The services of dedication occupied two weeks, beginning Sunday, September 29th. Services with prominent speakers were held each evening. Lest this important program again be lost, we reproduce it in full.

### SUNDAY, SEPTEMBER 29, 1901

10.30 A. M.	.....	Rev. William J. Hill, D.D.
4 P. M.	.....	Rev. Robert N. Harris
7.45 P. M.	.....	Rev. Ravil Smith, D.D.
Monday, Sept. 30,	8 P. M.	.....Rev. C. F. C. Suckow

# ONE HUNDRED YEARS' HISTORY

Tuesday, Oct. 1.....Hon. E. A. Coray  
Wednesday, Oct. 2.....Rev. W. H. Williamson  
Thursday, Oct. 3.....Rev. D. Stuart Moore, D.D.  
Friday, Oct. 4.....Rev. C. W. Bickley, D.D.

## Evangelistic Services conducted by Rev. R. N. Harris

SUNDAY, OCTOBER 6, 1901

10.30 A. M., Scripture Reading and Dedicatory Prayer,  
Rev. P. J. Kain, D.D., Pastor

## Dedicatory Sermon, Rev. O. M. Voorhees

## TRANSFER OF PROPERTY

### Building Committee to Board of Trustees

Presentation, A. W. Givin, Chairman Building Committee

Reception, Wm. Reid, President Board of Trustees

4 P. M. .... Elder A. W. Givin  
7.45 P. M. .... Rev. John Hart  
Monday, Oct. 7, 8 P. M. .... Rev. S. T. Sherwood  
Tuesday, Oct. 8. .... Rev. Ravil Smith, D.D.  
Wednesday, Oct. 9. .... Rev. J. W. Sayers, D.D.  
Thursday, Oct. 10. .... Rev. A. I. Collom  
Friday, Oct. 11. .... Rev. P. J. Kain, D.D., Pastor

## Evangelistic Services conducted by Pastor

## THE FOURTH REFORMED CHURCH

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The present church building stands as a monument to the untiring effort and sincerity of the pastor under whom it was built, and along with this splendid monument there must also come the tribute of a splendid work accomplished along spiritual lines, and an almost phenomenal growth in the membership of the church.

Dr. Kain's resignation was presented to the congregation on March 17, 1909, and reluctantly accepted. He removed to Woodbridge, N. J., at which place his death occurred on January 11, 1913. The following clipping from one of the Manayunk weekly papers will give expression to the esteem in which Dr. Kain was held by the entire community:

"Manayunk, and other parts of the Twenty-first Ward, have but one topic of conversation, the sudden death of Rev. Dr. P. J. Kain, who for 14 years was one of the most popular ministers the town has ever known. In speaking of his death yesterday, a former resident of the ward said: 'I was among the first to get acquainted with Dr. Kain when he came to Manayunk, in 1895, to assume charge of the Fourth Reformed Church, and I have never known a more earnest worker for the uplifting of man. He seemed endowed with more than natural strength and never showed that he knew what it was to be fatigued.'

## ONE HUNDRED YEARS' HISTORY

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One of his delights was to preach in his church Sunday morning and night, besides working in the Sunday School, and then go to the city to preach at some midnight service for the fallen. He was loved by everybody, even those whom he openly denounced, for their evil deeds had nothing but good to say concerning him. I remember one occasion at an Irish meeting in St. John's Parish Hall, presided over by the late P. F. Dever. When Dr. Kain was introduced he looked on the audience, and then scanning the platform, said, "I'm glad to be here in such good company. There's my friend, Father Brehony, dear old man, God bless him, and here is his faithful assistant, Father Murphy, a noble young man, and here is Father McEnroe, whom we all love. It is not the first time we have met on a platform. During the Spanish-American war we urged young men to stand up for our glorious country and flag. And do you know what some of the people said: 'There's Pat Kain and Father McEnroe: they love each other for the sake of their country and hate each other for the love of the Lord.' When 15,000 persons stood with bowed heads during the committal services in Westminster Cemetery on Monday afternoon as a last tribute of respect it showed what a hold he had upon the people of all classes of the ward". " "

## ALEXANDER W. GIVIN

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**A**S we have noted elsewhere in the chronology of the Church, there came into its membership on March 30, 1860, a man who was destined to play a large part in the development of the organization. Capt. A. W. Givin, from the time of his induction into the membership of the church until the time of his departure from the membership of the church gave himself and all his power to the development and the upbuilding of the church which he loved. Alexander W. Givin was born in Philadelphia, June 29, 1838. Born under and surrounded with Christian influence, his early boyhood days were spent in constant association with Church, Sunday School and temperance work. He united with the Christian Church in January, 1857, becoming a member of the Second United Presbyterian Church which was then located on 13th Street above Market in Philadelphia. He took up his residence in Manayunk in 1859, and very shortly thereafter he and his wife became members of the Reformed Church, bringing their letters from the church just mentioned. He was first elected to the office of Trustee of the church

in 1860, and continued to serve faithfully in that capacity until 1865 when he was elected an Elder. His name became well-known throughout the length and breadth of the eastern section of the Reformed Church. He represented the local congregation in many capacities. He was a frequent delegate to the Classis of Philadelphia, an occasional delegate to the Particular and General Synods of the Reformed Church in America, and in these various judicatories served on numerous important committees.

Our interest in A. W. Givin, however, centers around the enviable record made for himself through the long sequence of years spent in the capacity of the Superintendent of the Reformed Sunday School. His official career in the Sunday School began with his election as a teacher on March 14, 1860. He became Assistant Superintendent and Secretary of the Sunday School by election on January 15, 1861, and on the following 15th of April in the same year was chosen for the position of Superintendent. It is interesting to read the annual reports of the Sunday School under his official guidance. There is evidenced a steady and consistent growth year after year, and

## THE FOURTH REFORMED CHURCH

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if it is true as Scripture declares it to be that "by their fruits ye shall know them," then certainly one must come to the conclusion that the consecration and the zeal of A. W. Givin was blessed and accepted of God as evidenced by the rich fruitage of his labor. He continued to serve as the Superintendent of the Sunday School for more than 45 years, the only breach which occurred to mar this enviable record being that period during which he served in the defense of his country during the Civil War, he having enlisted in the 114th Regiment Penna. Volunteers, July 22, 1862, and from which service he returned June 1, 1865. He was actively associated not only in the work of his own Sunday School, but gave the same enthusiastic zeal and interest to the larger work of the community and the city. Upon the organization of the Philadelphia Sunday School Association which occurred more than 33 years ago, Capt. A. W. Givin is mentioned as one of its founders. With like zeal he gave himself to the cause of temperance, and served as Patron of Leverington section, Cadets of Temperance, which section he organized in 1859, and creditably filled the office of Grand Patron of the State of Pennsylvania, and

## ONE HUNDRED YEARS' HISTORY

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Most Worthy Patron of North America. He was actively interested in the work of the Sons of Temperance, and at one time was the Grand Worthy Patriarch for the State of Pennsylvania of that order.

We have already noted the date of his first election to the superintendency of the Sunday School, and here we record March 15, 1906, as the date of his last election to that office. These dates mark a term of more than 45 years in this one capacity. On Sunday, March 12, 1905, upon the occasion of the 79th Anniversary of the Sunday School, there was presented to Capt. Givin a token of esteem and appreciation. This consisted of nine \$5.00 gold pieces as symbolizing the 45 years of service.

From the Manayunk Review of March 15, 1905, we quote the following excerpt: "A feature of Sunday's celebration of the 79th Anniversary of the Fourth Reformed (Dutch) Church Sunday School, Roxboro, was the election for the 45th consecutive year of Capt. Alexander W. Givin as Superintendent. In commemoration of this unusual event the scholars presented Capt. Givin with \$45.00 in gold. The annual report at this

## THE FOURTH REFORMED CHURCH

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service shows the school to consist of 56 officers and teachers with 764 scholars on the roll, including the infant class."

We have before us a letter received by Capt. Givin from India written by one to whom Capt. Givin had become a spiritual father through the ministrations of the Sunday School and his personal kindnesses. We quote just a few sentences as indicative of the place of honor and love which he created for himself in the life of this individual as he did in the lives of many others:

"Most respected and kind father in Christ:

"My heart delights so much and spirit rejoices as I begin to write this letter to your kindness. Oh, how was I cheered to get your letter which was long expected has given me great joy and comfort and which bespeaks the love of a spiritual father! 'I will praise thee, oh Lord, with my whole heart!' How can I thank you for your love in Christ to me! It is only reasonable that I am so much pleased to call you my father in Christ. Your letter resembles one from a parent to a child and your benevolence being such from one whose kindness exceeds a father's. It is my fervent prayer that the all merciful God will requite you

## ONE HUNDRED YEARS' HISTORY

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for your kindness crowning you with his choice blessings. I have gained much from your letter which is full of advices and encouragements, so very valuable and beneficial to me, who being in the position where I am now standing in need of such, and I tender (your) self my hearty thanks for the same."

Letters of a like nature came each year to give expression to an unwavering interest and constant thought of the writer, who was a young convert studying in the theological seminary in India. After writing at greater length than we have quoted, he closes his letter saying, "I beg to remain most respected and dear father in Christ, yours most obediently, K. Gideon."

If space would permit, it would be interesting to write at length concerning the war record of Capt. Givin. As a member of the 114th Regiment Pennsylvania Volunteers, he served with the same enthusiasm as that which marked every task which came to his hand. Many interesting experiences are recorded concerning Capt. Givin during the War. Company F, to which he belonged, took hold of the recruiting business with a vim. It conducted three separate stations, on 3rd Street

## THE FOURTH REFORMED CHURCH

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below Chestnut, on Main Street near Price, Germantown, and the Lyceum Hall, Roxborough. The station in Roxborough was in charge of A. W. Givin, and here over 30 men were secured. This Company was the first to fill its quota. It, however, maintained its recruiting station, and turned over its surplus recruits to companies which were less fortunate. In the records of this Regiment appears the name of French Mary, the Vivandiere of the Zoaves D'Afrique, whose real name was Mary Leonard. French Mary took her place among the ranks of this regiment, and at the risk of her life ministered to the men in the ranks and in the trenches. Following the War, Capt. Givin was much in demand as an orator upon historic occasions. His name appears "among those present" at a reception of welcome to the Hon. Robt. T. Lincoln, son of the martyred President, Abraham Lincoln, and the U. S. Minister to Great Britain, held at the Union League, Philadelphia, on Friday, December 23, 1892. He then carried the title Colonel. Numerous Memorial Day Exercises, flag raisings, and flag presentations as well as many other gatherings of a patriotic character were graced by his presence. Capt. Givin attained

## ONE HUNDRED YEARS' HISTORY

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to the age of 79 years. Lacking more definite information in connection with his death we give the following article which appeared in the *Chronicle and Advertiser of Manayunk* pertaining to his decease:

### “CAPTAIN ALEXANDER W. GIVEN

“Capt. Alexander Wallace Given, 79 years old, and veteran of the Civil War, died Thursday of last week (Oct. 4, 1917) at his home, 426 Lyceum Avenue, of general debility, after a long illness. With his daughter, Miss Fannie Given, he returned from their summer home at Ocean City on Sept. 8, and was taken ill two days later. He was born in this city June 29, 1838, and in his youth learned the paper hanging business, which he carried on in Manayunk for many years. At the beginning of the Civil War, he organized Company F of the 114th Regiment Penna. Volunteers known as Collis' Zoaves, and commanded his Company in 18 battles. In 1885 he was appointed a Special Agent of the Penna. Fire Insurance Company, and continued in that position up to the time of his death. Capt. Given was widely known as an advocate of temperance, and was a Past Grand Patron of the Sons of Temperance. He was a member of the Military Order of the Loyal Legion, of Hettie A. Jones Post No. 12, G. A. R., of Roxborough, Lodge No. 135 F. & A. M. He was for 45 years Superintendent of the Fourth Reformed Sunday School, and was, at the time of his death,

## THE FOURTH REFORMED CHURCH

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a member of the Leverington Presbyterian Church. He is survived by two daughters, Miss Fannie Given, and Mrs. John Dobson Schofield, and seven grandchildren. Three of his grandsons are in the army. The funeral was held on Monday afternoon (Oct. 7, 1917), and was conducted by the Rev. Dwight C. Hanna, D.D. Interment was made in the Leverington Cemetery."

The following tribute was paid him by a member of his own family:

"He was very much interested in all work—especially among the boys. His whole life was devoted to his Master at home, at his church, and abroad. In his everyday life to all whom he met there was always a bright smile and a kind word. His influence and his zeal are still felt and recognized as a mighty inspiration to consistent, persevering effort in behalf of those things which tell for eternity.

As a tribute of the long years of service on the occasion of his 43d anniversary a splendid pulpit Bible was presented to the Sunday School by the following persons: A. Wallace Schofield, Wm. S. Schofield, C. Alvin Cox, John Dobson Schofield, Sevill Schofield.



## 1909-1918

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FROM the time of Dr. Kain's resignation in 1909 until the beginning of the present pastorate which began March 1, 1918, there was a succession of three brief, but not unimportant, pastorates. To follow in the footsteps of a man of such vast attainment and accomplishment as that achieved by Dr. Kain, required no small ability and tact. Dr. Kain's immediate successor was the Rev. Andrew Judson Walker, who was elected to the pastorate on December 22, 1909. This pastorate continued until September 29, 1912, when Rev. Walter tendered his resignation to become effective October 27, 1912. During his brief pastorate, Rev. Walter made for himself a place in the hearts of many of the members of the church, and it was with regret on the part of many of them that his pastorate was brought to a close.

He was followed in the ministry of the Fourth Reformed Church by the Rev. Isaac Ward to whom a Call to the pastorate was extended on January 6, 1913, while he was still a student in the Theological Seminary at New Brunswick. Rev. Ward entered upon his duties in the early part of

## ONE HUNDRED YEARS' HISTORY

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the year 1913, and his pastorate gave promise of a large and fruitful accomplishment, when the call of the evangelistic field came to him and in 1916 his resignation was tendered in order that he might join himself to the evangelistic party conducted by the Rev. Wm. A. (Billy) Sunday, D.D. Rev. Ward's spirit was essentially the spirit of the evangelist. His preaching was warm and fervid with the warmth and the passion of one whose heart yearned for souls.

His successor in the ministry of the church, like Rev. Ward, came to the pulpit from the Seminary at New Brunswick. Rev. John H. S. Putnam was called by the congregation on March 27, 1916. This Call was accepted, and Rev. Putnam entered upon his ministry with the greatest of promise. The holocaust which shook the entire world occurred shortly after the beginning of Rev. Putnam's pastorate, and moved by a spirit of loyalty and patriotism, he took his place with many of the young men from the church in the ranks of the United States. He served in the capacity of Chaplain in the Navy during the continuation of the War, and for a short period following the signing of the Armistice, when he presented him-

## THE FOURTH REFORMED CHURCH

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self before, and was received by the Protestant Episcopal Church into its ministry, in which he is now serving. Before dismissing the consideration of Rev. Putnam's ministry here, we would make mention of the fact that it was during his tenure of office that the Every Member Canvass was adopted as the financial system of the church. Another fact worthy of note, was the Memorial Gift of the hymnals now used in the church as a part of our regular worship. These books were presented by Rev. Putnam as a memorial of his mother, who was called to her eternal rest while a member of the parsonage family.



WE have now reached the point in our narrative, where, because of a natural sense of modesty, we would gladly turn the task over to another. This chapter will have to do with the occurrences and accomplishments of the congregation under the pastorate of the writer. Shall we not, at the very outset, understand, that what is recorded is set down with the acknowledgment of the loyal co-operation of the congregation; of a willingness on the part of the officials and of the various organizations to assume their part and responsibility in the work? Without this, it would have been impossible to accomplish, even the lesser part of what has been done.

A unanimous Call came to the writer as the result of a Congregational Meeting held on the evening of December 5, 1917. He was then pastor of the Grace Reformed Church at Shippensburg, Penna. The Shippensburg Church was a part of our sister denomination, the Reformed Church in the United States. Efforts were put forth on the part of several of the leaders of that denomination to prevent the transfer to the serv-



REV. FRANK S. FRY  
Pastor since 1918

## THE FOURTH REFORMED CHURCH

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ices of the Reformed Church in America. This served to increase the difficulty of decision in the matter, but the Call was finally accepted and the pastorate begun on the first day of March, 1918.

We shall do here, as we have done in the case of the other pastors, namely, pause for a brief biography. The writer was born on the 26th day of March, 1884, in Pottstown, Penna. When he had reached the age of five, he was taken by his parents to make his home in the city of Philadelphia. Here, under the care of devout parents, Abraham B., and Sarah A. Fry, both of whom are living at this time, he received his early training and education. The public schools supplied the first installments, then came the stage of preparation for college matriculation. One year was spent in attendance of Friends' Central School, in Philadelphia, and then one year in the Ursinus Academy in the season of 1902-1903. In the Autumn of 1903, he entered Ursinus College, from which he graduated in the Classical Course in 1907. In the Autumn of the same year he entered upon his studies in the Central Theological Seminary of Dayton, Ohio, from which institution he graduated in 1910. He was licensed to preach

## ONE HUNDRED YEARS' HISTORY

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by the St. Joseph Classis of the Reformed Church in the United States and ordained to the Gospel Ministry at Fulton, Mich., his first pastorate, on the 19th day of June in 1910. There followed two other pastorates, the first, following the Fulton pastorate, at Mulberry, Ind., from 1911 until 1914, and Shippensburg, Pa., which began in 1914 and closed at the assumption of the present charge.

The pastorate of the Fourth Reformed Church began under the peculiar conditions prevailing during the war period. Many of the younger men were away from home, giving their services to their country. The thought and interest of the people was turned to a contemplation of international affairs, and while the church was not neglected, the interests and efforts of the people were, to a great extent, divided. In spite of the unusual conditions, there was manifest a pronounced spirit of co-operation and helpfulness, and it required but thoughtful direction to turn the zeal into action. Needless to say, we are proud of the accomplishments of the past nine years, which culminate in the present celebration. These achievements are chronicled, not in a spirit of boasting of personal attainment, but in tribute

## THE FOURTH REFORMED CHURCH

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to the power of our Heavenly Father and the faithful co-operation of the rank and file of the congregation.

We shall follow the simple order of time in making mention of the outstanding events of this period. On the 7th day of May, 1918, permission was granted to the Men's League to erect within the church yard a steel flag-pole. The necessary funds were soon in hand, the pole purchased and put in place. June 15th was set apart as the day for the presentation of the pole to the church and for the raising of the flag upon it for the first time. The honor of unfurling the flag was bestowed upon two of the children of the Sunday School, Alberta B. Buchanan, and Althea A. Fry, daughter of the pastor. A most attractive program was rendered upon the occasion, which for its preservation is here inserted.

# ONE HUNDRED YEARS' HISTORY

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## PROGRAM

### UNDER AUSPICES OF THE MEN'S LEAGUE

“America” . . . . .	The Audience
Prayer . . . . .	Rev. F. S. Fry
“Keep the Home Fires Burning” . . . . .	Chorus
Call to the Colors	
The Flags Unfurled	
	Althea A. Fry, Alberta B. Buchanan
Salute to the Flag . . . . .	The Firing Squad
	James MacFadyen Camp 3, S. of V.
“The Star-Spangled Banner” . . . . .	The Audience
Address . . . . .	Rev. Clayton H. Ranck
Song—“God Bless Our Splendid Men” . . . . .	The Audience
The Benediction	

At this time the “Honor Roll” of the church carried the names of twenty-two men and three women who were in active service in the war. This list was gradually increased until at the close of the war it enshrined the names of forty-three persons, five of whom were women, and among the names of the men appeared the name of the former

## THE FOURTH REFORMED CHURCH

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pastor, the Rev. J. H. S. Putnam. These names were later cast into a bronze tablet, bearing appropriate inscription, and the tablet placed permanently upon the inner wall of the church auditorium. The names in the order of their occurrence are:

Howard M. Metzler	William O. Weimer
Millard C. Goodroe	Elwood J. Crowther
Lee L. Kester	Elmer Dungan
George R. Curtis	Alvin W. White
Albert S. Ehly	Miss Dorothy Matthews
Lloyd J. Sharp	Amos C. Scott
George S. Krafft	William H. Rockman
Thomas Reginald Morrow	Oliver T. Slater
Frederick W. Goetz	Miss Bertha A. Bate
Harry A. Kiscaden	Frederick S. Metzler
Harry D. Ehly	Andrew J. Albany
Levi Driesbach	Russell H. Cunningham
Rev. John H. S. Putnam	Samuel W. Schultz
Joseph S. Wynne, Jr.	Russell M. Gouldey
George R. Woodring	Miss Vera B. Sharp
David Stewart	Milton Sloan
Miss Sue M. Higgins	Harvey Fleming
Milton Tierney	Elmer F. Davis
George R. Long	Sylvanus G. Rockman
Charles M. Schultz	Miss Bertha A. Burke
Lawrence W. Fox, Jr.	

We acknowledge the goodness of God in permitting all of these to return home without serious wounds or injuries. Their return was celebrated in a series of "Recognition Nights," held monthly during the period of the discharge of the army.

You have read in the earlier chapters of this book of the patriotic services rendered by the members of the church during periods of national stress. It remained for the present generation to carry on this splendid spirit. In response to a call from Auxiliary Chapter, No. 171, of the American Red Cross, the Board of Trustees, with the co-operation of the Sunday School, turned over the commodious Sunday School building to the exclusive use of the Red Cross for the preparation of bandages and other accessories of their important service in the war. The rooms were thoroughly sterilized and prepared and all except the active workers were excluded from the rooms. This arrangement continued from the second day of September, 1918, until the close of the war. Each day found a large corps of workers present busily engaged in "doing their bit." When the news of the signing of the armistice reached this group of workers, their toil was halted and all present, with the pastor, knelt in humble thanks-

## THE FOURTH REFORMED CHURCH

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giving to God for having brought to a close the scourge of war. The bell in the church tower pealed forth the message of peace, and it was not until a request came from Memorial Hospital, in behalf of the patients, that the relay of bell-ringers allowed it to become silent.

For some time it had been apparent that the interior of the entire building was greatly in need of refinishing and the pipe organ badly in need of repairs. The spirit of willingness to do things was very much in evidence and in a quiet, but determined way, the work was presented to the congregation and the Trustees ordered to proceed. Estimates were secured and the different tasks were soon under way. Without delay it went forward and on the scheduled day we were ready to resume our services in the regular places. The cost of this work was approximately \$3,200.00, and the bills were paid in a commendably short time. The walls of the entire building had been refinished, the organ rebuilt, an electric blower for the organ installed, all the woodwork revarnished and numerous minor repairs were made. Services of rededication were held on Sunday, December 18, 1921. Both the morning and the evening services were given over to the celebration. The



*Photo by Seeger*

THE PULPIT AND ORGAN—1927

## THE FOURTH REFORMED CHURCH

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following programs were most successfully presented.

### REDEDICATION SERVICE

10.30 A. M.

The Organ Prelude—"The Largo".....*Haendel*  
Mr. Lehman

Doxology (standing)

The Invocation and Lord's Prayer (standing)

The Salutation (standing)

The Kyrie (standing)

The Rededication

Psalter, Selection No. 91 (standing)

The Gloria Patria (standing)

The Creed (standing)

Anthem—"Praise the Lord, Ye Heavens Adore Him,"

*Edmond Turner*

The Choir

Prayer. Response by the Choir.

Scripture Lesson. 1st Kings 8:22-53

Hymn No. 394

The Offering. Prayer by the Pastor. Offering taken after  
the prayer

## ONE HUNDRED YEARS' HISTORY

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Consecration Chant by the Choir (all standing)

Anthem—"The Lord Brings Back His Own,"

*J. T. Wolcott*

The Choir

The Address—"A Great Day for a Great Church"

Rev. Paul S. Leinbach, D.D.

Hymn No. 183 (standing)

The Benediction (standing)

The Threefold Amen (standing)

The Organ Postlude—"Grand Choeur in B Flat,"

*David Clegg*

Mr. Lehman

### MUSICAL SERVICE

7.45 P. M.

The Organ Prelude—"Evensong".....*E. J. Johnson*

Mr. Lehman

Hymn No. 69 (standing)

The Invocation and Prayer (standing)

Anthem—"Festival Te Deum".....*Dudley Buck*

The Choir

The Scripture Lesson. Psalms 99 and 100

Soprano Solo—"O Divine Redeemer".....*Gounod*

*Mrs. Lee Kester*

## THE FOURTH REFORMED CHURCH

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Male Chorus—"It Is the Lord's Own Day".....*Kreuzer*  
The Offering. Prayer by the Pastor. Offering taken after  
the prayer

Consecration Chant by the Choir (all standing)

Violin Solo—"Prizesong" .....*Wagner*  
Mr. Joseph E. Tybeskey

Bass Solo—"Out of the Deep".....*J. C. Marks*  
Mr. George S. Krafft

Male Chorus—"Lead, Kindly Light".....*Dudley Buck*

Anthem—"How Lovely Are Thy Dwellings,"  
J. T. Wolcott  
The Choir

Hymn No. 48 (standing)

The Benediction (standing)

The Threefold Amen (standing)

The Organ Postlude—"March Celebra" ..*Frantz Lachner*  
Mr. Lehman

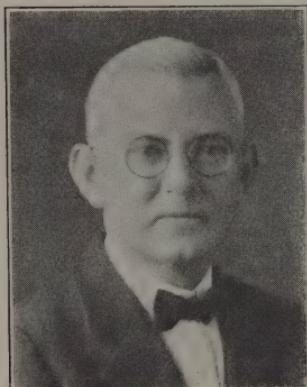
In order to properly record the next notable event in the congregation's life it is necessary to go back to an early Sunday in the present pastorate. Mr. James Lehman, who was then the organist of the church, called the pastor to one side and



HARRY S. KRAFFT  
Senior Elder



FRANCIS H. EHLY  
Elder and Clerk of Consistory



THOMAS P. HANSON  
Elder



E. JOSEPH SMITH  
Elder

## THE FOURTH REFORMED CHURCH

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suggested the matter of liquidating the mortgage which still rested upon the church buildings since the time of their erection. It was a happy suggestion. Mr. Lehman, who was a member of another congregation, always took an active interest in the affairs of our church and was ever to be counted as one of its loyal and generous supporters. He was elected to the position of organist on the 26th of October, 1917, and faithfully served in that capacity until his death, which occurred suddenly on the second Sunday in May (Mother's Day) of 1924. As a result of his suggestion, a consistent effort was put forth. Various methods were adopted and funds raised. This continued until the close of the interest period in the Spring of 1923. The principal of the mortgage had now been reduced from \$10,400.00 to \$1,050.00. Then came the challenge of one of the young business men to the congregation. Corson F. Zeisloft extended the offer of the last \$500.00 of the balance of the mortgage provided the members of the congregation would secure the difference. The challenge was accepted, and the 14th of October set as "Whirlwind Sunday." Every organization, Sunday School class and individual bent to the task.



JOSIAH DONNELL  
Deacon



JOHN VERNON  
Deacon



THOMAS MORROW  
Deacon



WILLIAM R. MANTON  
Deacon

## THE FOURTH REFORMED CHURCH

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Truly the day had been well named, for when the service was held and the hand of the big dial began to register, it was given such a start that it did not stop until it was far beyond the figures necessary to wipe out in its entirety the bugbear of "The Mortgage." The original figure of the mortgage had been \$15,000.00, of which but \$4,600.00 had been paid up until 1918. The balance of \$10,400.00 was wiped out, in addition to the \$3,200.00 spent for improvements, in the brief period of five years.

Such an accomplishment deserved a jubilee celebration and plans were made on a large scale. What better plan than to close the year with the "Burning of the Mortgage!" What an occasion! The Honorable Martin C. Brumbaugh, former Governor of Pennsylvania, who had endeared himself to us on the occasion of the "Whirlwind," graciously consented to be the speaker of the evening. The choir, under the direction of Mr. Lehman, spared no effort in providing a worthy program of music. The occasion was one never to be forgotten by those who were present. Three of the former pastors graced the platform and brought greetings to the great assembly. Our

staunch friend, Rev. William B. Forney, was present and took part in the service. What an experience it was! After greetings were finished, the actual burning took place. Grouped about the pastor on the platform was the entire official Board of the Church. Not one of them missing. Elders, Deacons and Trustees, all in their places. Before them, in the center of the platform, stood a table. Upon the table stood a large silver tray, upon which rested a silver candlestick holding a long white candle. When all was in readiness, the pastor lighted the candle. When its flame had grown long and steady, the memorable document was taken in the grasp of the entire Board, the men standing in a circle about the table, and held over the flame until it was ignited. As the paper was consumed, the audience rose and sang with rare enthusiasm:

“Praise God from Whom all blessings flow;  
Praise Him all creatures here below;  
Praise Him above, Ye Heavenly Host;  
Praise Father, Son and Holy Ghost.”

## THE FOURTH REFORMED CHURCH

## THE MORNING SERVICE

10.30 A. M.

## ONE HUNDRED YEARS' HISTORY

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### THE MORTGAGE BURNING SERVICE

7.45 P. M.

The Organ Prelude.....Mr. Lehman  
Hymn No. 69 (Standing)

The Invocation.....Rev. Andrew J. Walter

The Scripture Lesson.....Rev. J. H. S. Putnam

Hymn No. 294

The Prayer.....Rev. Isaac Ward, D.D.

Anthem—"Festival Te Deum in E Flat".....*Buck*  
The Choir

The Offering—Prayer by the Pastor. Offering taken after  
the prayer

Consecration Chant by the Choir (All Standing)

Soprano Solo—"Come, Ye Blessed".....*Scott*  
*Mrs. Kester*

The Address.....The Hon. Martin G. Brumbaugh,  
Former Governor of Pennsylvania

Hymn No. 394

Greetings by Former Pastors

The Burning of the Mortgage

The Doxology (Standing)

The Closing Hymn No. 313 (Standing)

The Benediction (Standing)  
Rev. Wm. B. Forney

The Three-Fold Amen (Standing)

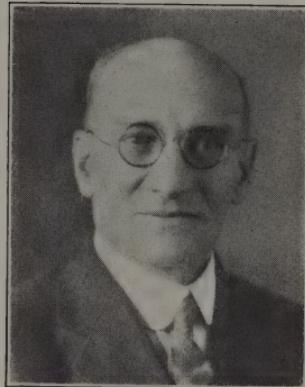
The Organ Postlude.....Mr. Lehman

## THE FOURTH REFORMED CHURCH

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We have given in full the programs of this eventful day, December 30, 1923. So wonderfully had God wrought among us, using us as his humble instruments for the achievement of great things, that no part of the memorable occasion should be lost to future generations of the church.

Seemingly never content to drift, the congregation, through its Board of Trustees, turned itself in the search for new tasks. They were not hard to find. Much needed to be done to make our church home more comfortable and convenient. Nineteen twenty-four found extensive improvements under way. A new and modern boiler was introduced into the heating system; the heating systems of the parsonage and church were remodeled; a most complete and effective oil-burning equipment was installed in both the church and parsonage buildings. The entire lighting system of the church was replaced with modern and attractive fixtures and equipment. The parsonage was supplied with new lighting fixtures of a modern type. Defective roofing was replaced, new sanitary devices installed, and the entire property preserved and beautified with paint. These improvements required an expenditure of about



WILLIAM G. SCHWAB  
President of Trustees



ELLWOOD G. DUNGAN  
Trustee, Secretary



RANDOLPH W. DE WALD  
Trustee, Treasurer  
Sunday School Superintendent

## THE FOURTH REFORMED CHURCH

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\$7,000.00, which supplies the sufficient motive for co-operation and zeal at this writing.

While the improvements to the material equipment has been going forward, the spiritual interests have not suffered. The musical program of the church has been greatly improved through the medium of a paid quartette, which with the chorus choir furnishes the music at all of the church services. A pronounced change has come about in the manner of the celebration of the great festal occasions. From the old and time-worn programs of recitations and "pieces" for such services as Easter and Christmas, there has come the presentation of elaborate and impressive pageantry. Notable among these productions was the rendition of "The Dawning." This was a most pretentious undertaking and so ably did the forty or more characters acquit themselves, that it was necessary to repeat its performance the third night in order to accommodate all who desired to see it. Other pageants of the same character have been undertaken and during the last two years the "White Gifts for the King" services and pageants have been used most successfully by the Sunday School.

This suggests to us the discussion of another



WILLIAM GARFORTH  
Trustee



JOHN KESTER  
Trustee



LOUIS T. JONES  
Trustee

## THE FOURTH REFORMED CHURCH

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important subject, namely, the Sunday School. We began our narrative with the account of the organization of the Sunday School. It played an important part in the beginning of the life of the church. It fills a no less important place today. This indispensable institution celebrated its Centennial on Sunday evening, March 28, 1926. Another One Hundred Years! Years of consistent, faithful service in the ministry of teaching the Word of God. What a glorious record of accepted privilege! Out of that century of work there looms the name of Alexander W. Givin, who for forty-five years, almost a half century, presided over it and guided its destiny. His life and work is noted in a separate chapter of this book. Today it enjoys the leadership of another consecrated servant of God, Randolph W. DeWald. He was elected to this office in January, 1916, and is now serving in his twelfth consecutive year. It suggests another record in this field of important labor.

Randolph W. DeWald was born in Cressona, Pennsylvania (when, he would not tell me). He attended "country school" in the vicinity of his birthplace and later attended the Schuylkill Haven High School. After attending the State Normal

## ONE HUNDRED YEARS' HISTORY

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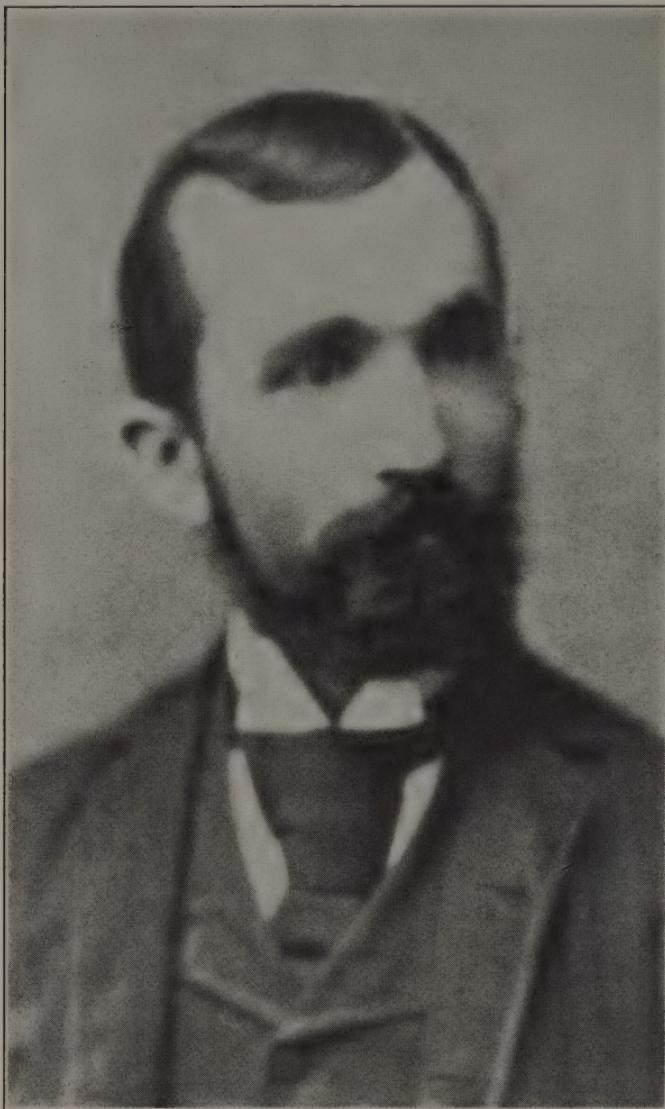
School at Kutztown, Pa., he secured his business training in the Business College at Pottsville, Pa. He has been a trusted and valued employee of the Pennsylvania Railroad for the past 23 years. He first came to the Fourth Reformed Church in 1901 and attended the Sunday School. Under the leadership of Dr. Kain he was gradually led into the active work of the church and Sunday School. His election to the Board of Trustees was in 1912; in 1914 he was chosen to serve as the Treasurer of the church, which office he still capably discharges. We have already noted the time of his election to the high office of Superintendent of the Sunday School. Backed by an efficient staff of teachers, the Sunday School, under his leadership, is setting forth on the beginning of the second century. May it continue for many years to enjoy the leadership of its present superintendent and to merit the favor and presence of God.

The program rendered at the time of the Sunday School's Centennial is given below:

THE ONE HUNDREDTH ANNIVERSARY  
SERVICE  
7.45 P. M.

The Organ Prelude. .... Mrs. H. M. Gehring





WILBUR S. WING  
Trustee, 1895-1927  
Secretary, 1895-1898; 1907-1927

## WILBUR S. WING

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During the past year the church has sustained a heavy loss in the death of Wilbur S. Wing. His connection with this congregation began when he was received by letter from the Presbyterian Church of Troy, New York. This letter was accepted on the 5th of March, 1893. On January 7, 1895, he was elected to the office of Trustee, which office he filled consecutively until his death on January 25th of the present year. February 12th marked the time of his election as Secretary of the Board of Trustees. This office he held for several years, being succeeded in 1898 by William M. Campbell, another of the faithful servants of the church. Mr. Campbell held the office until 1907, when Mr. Wing was again elected. His term of office was unbroken from that time. By his optimistic spirit he endeared himself to his fellow-officers and to the members of the church. At the time of his death the following resolutions of respect were presented and adopted by the Official Board of which for so many years he had been a valued member:

Roxborough, Phila., January 31, 1927.

WILBUR S. WING

The Official Board of the Fourth Reformed Church, Roxborough, in assembled meeting together with friends

## ONE HUNDRED YEARS' HISTORY

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of our late, true and Christian Co-Laborer, Wilbur S. Wing, desire to express their sorrow at the loss to the Church of so faithful a servant. Ever ready to answer any call to duty, Mr. Wing served unbroken for 32 years on the Official Board and for 21 years faithfully discharged all the exacting details as Secretary of the Joint Board. Ever ready on occasion to give his best to every enterprise of the Church, ripe in years, he answered God's Call, full of honor, respected by all who knew him and worked with him, therefore be it

*Resolved*:—that the Church Board do extend their sincere sympathy to the widow and the family of our departed fellow member in their bereavement, and direct them to the great Father of all for solace, who has promised to comfort those who mourn. Further be it

*Resolved*:—that these resolutions be recorded upon the minutes of the Church, a copy sent to the family, and that they be published in all the local papers.

Rev. Frank S. Fry, Pastor.

Elders

H. S. Krafft  
F. H. Ehly  
T. P. Hanson  
E. Joseph Smith

Deacons

Josiah Donnell  
John Vernon  
Thomas Morrow  
William R. Manton

Trustees

William G. Schwab.  
William Garforth  
Louis T. Jones

Ellwood G. Dungan  
Randolph W. DeWald  
John Kester

## A CLOSING WORD

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THE story of the One Hundred Years is written and we bring it to a close by stating a few simple figures and appending the outline program of the Centennial Celebration, together with the names of the Chairmen of the Committees in charge of its arrangements.

During the nine years of the present pastorate, 211 persons have been received into the membership of the church; the Sacrament of Holy Baptism has been administered to 129 persons; the pastor has officiated at 59 marriages and conducted 93 funeral services.

The Centennial Celebration will begin on Sunday, May 8, 1927, and continue until the close of the evening service on Sunday, May 15th. The following is the contemplated program of services:

	Chairman
Sunday, May 8th	
10.30 A. M.	Mother's Day Service.....Rev. Fry
7.45 P. M.	Service of Reminiscence ....Rev. Fry
Monday, May 9th	
8.00 P. M.	"Organization Night" . . . Mr. Manton

## ONE HUNDRED YEARS' HISTORY

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Tuesday, May 10th

8.00 P. M. "Community Night" . . . . . Mr. Krafft

Wednesday, May 11th

8.00 P. M. "Sunday School Night," Mr. DeWald

Thursday, May 12th

8.00 P. M. "Musical Night" . . . . . Mr. Donnell

Friday, May 13th

8.00 P. M. "Social, or Home-Coming  
Night" . . . . . Mr. Ehly

Sunday, May 15th, JUBILEE SUNDAY . . . . . Rev. Fry

10.30 A. M. The Holy Communion

2.30 P. M. Sunday School Program.

8.00 P. M. THE JUBILEE SERVICE.

We have given the name of the chairman for each of the feature programs, but there are several others who are charged with special duties. The Refreshment Committee appointed for this important work for the "Social Night" is headed by Mr. Schwab. The program will be prepared by a committee consisting of the entire Board, headed by Rev. Fry. The final word is spoken as we name the "Historical Committee," a group of men who have ably assisted in the business part

## THE FOURTH REFORMED CHURCH

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of this publication. The Committee is comprised of Elder Harry S. Krafft, Deacon Thomas Morrow and Trustee William Garforth. The chairman of the Committee was Rev. Frank S. Fry, Pastor of the Church and author of the publication.

As the volume leaves our hands and comes to you, may it bring with it the inspiration of the labors and services of the "Sons of God," and encourage you each one to greater effort for the establishment of the name of Jesus in honor and glory among men, until the day of His Glory and the final redemption of all His children.





TRANSCRIPTIONS  
OF THE  
ORIGINAL CHARTER  
AND  
OTHER HISTORIC PAPERS

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We have added this section to the work already completed, because we feel that the material presented is of such historic worth that to omit it would be to reject that which will give the natural setting of the stage for the content of the true history of our church. The documents which have to do with the issuing of the Charter are somewhat incomplete, and where mutilations occur the fact is indicated with dotted lines. The history of the Manayunk of the past was secured from the "Public Ledger" of many years past. The edition from which the article was taken was dated July 22nd, 1890, and has been preserved and loaned to us for this record by Miss Fannie Given, whose father played so large a part in the life and work of our church.

ORIGINAL ACT OF INCORPORATION  
"THE COMMONWEALTH OF PENNSYLVANIA"

To all to whom these presents shall come; Greeting.

Whereas a number of persons, citizens of the commonwealth of Pennsylvania, having associated themselves together under the name and style of the first Reformed Dutch church at Manayunk and Flat Rock, Roxborough

## ONE HUNDRED YEARS' HISTORY

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township, Philadelphia county, Which shall be connected with the Reformed Dutch Synod, for the purpose of worshiping Almighty God, and being desirous of acquiring and enjoying the power and immunities of a corporation and body politic in law, according to an act of Assembly of the said commonwealth, passed on the sixth day of April in the year of our Lord one thousand seven hundred and ninety-one.

Wherefore, know ye that the subscribers, and others who are now or may hereafter become regular members of the said congregation, being Citizens of the commonwealth of Pennsylvania, be and they are hereby created a body politic and corporate in law, by the name, style and title of, The First Reformed Dutch Church of Manayunk & Flat Rock, in the township of Roxborough, Philadelphia county, and which shall be connected with the Reformed Dutch Synod, to have perpetual succession and to be able to sue and be sued, pleaded and be impleaded in all courts of record and elsewhere, and to purchase, receive, have, hold and enjoy to them and to their successors (being citizens as aforesaid) Lands, tenements, goods and chattels of what nature, kind or quality soever, real, personal or mixed, and the same from time to time to sell, grant, demise, alien or dispose of, also to . . . common seal, and the same to break . . . their pleasure, and also to ordain, establish . . . such bye laws, ordinances, & regulations as to t . . . necessary and convenient, for the government . . . not being contrary to the laws and constitution . . . States, or of this State, and to do all and . . . and things

## THE FOURTH REFORMED CHURCH

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which they being so incorporated . . . the following shall be deemed the Constitution of The First Reformed Dutch Church of Manayunk & Flat Rock, in the township of Roxborough, Philadelphia, county, viz; ~

Article 1st. No person shall be eligible to vote in this congregation but male members of the age of twenty-one years and upwards who shall not, after a house of worship has been erected, hold and pay rent annually for a pew or sitting in said house, and shall not be in arrears for pew rent more than one year at the time of an election.

Article 2nd. The said corporation shall have power to take, receive and to hold all manner of lands, tenements, rents, annuities, hereditaments, and any sum or sums of money, goods or chattels of whatsoever kind that may be given or bequeathed unto them, provided always that the clear yearly value and income of the goods, chattels, &c., and the interest of monies lent do not exceed the sum of Five hundred pounds.

Article 3rd. The said corporation by the name and title aforesaid are hereby declared and made capable in law, at all times, to sue and be sued, to plead and be impleaded, to answer and be answered, to defend and be defended in any court or courts, or other places, and before any judge or judges, justice or justices, in all manner of suits, actions, pleas, &c. of whatsoever kind and nature they may be, in as full and effectual a manner as any person or persons, or other bodies

## ONE HUNDRED YEARS' HISTORY

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politic may or can do that are incorporated by the act of the sixth of April, anno domino 1791.

Article 4th. The corporation shall have full power to make . . . one common seal, with such device and . . . as they shall think proper, and the same to . . . renew at pleasure . . . shall have full power to make bye laws, rules and . . . the transaction of all business appertaining to . . . and the same to put in execution, revoke or . . . or amend at their pleasure, provided always . . . bye laws, rules and ordinances, be not repugnant . . ."

### SUPREME COURT OF THE COMMONWEALTH OF PENNSYLVANIA

I, Frederick Smith, Attorney General of the Commonwealth of Pennsylvania, certify that I have perused and examined the within written instrument and articles of Association, and am of opinion that the objects, articles and conditions therein set forth and contained are lawful. Reading July 9th, A. D. 1827.

(Signed) Fred'k Smith.

Here followed the certificate of the Supreme Court of the State of Pennsylvania, but the document is mutilated beyond the possibility of any legible transcription.

THE FOURTH REFORMED CHURCH

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COMMONWEALTH OF PENNSYLVANIA  
SECRETARY'S OFFICE

Enrolled in Charter Book, No. 4, page 17, containing a record of acts incorporating sundry literary, charitable and religious institutions. Witness my hand and seal, at Harrisburg, the eighteenth day of September in the year of our Lord, 1827, and of the Commonwealth, the fifty-second.

James Trimble,  
Deputy Sec'y.

PENNSYLVANIA, ss

*In the name and by the authority of the commonwealth of  
Pennsylvania,*

J. ANDREW SHULZE  
GOVERNOR

OF  
THE SAID COMMONWEALTH,

To ISAAC D. BARNARD, Esquire, Secretary of the said commonwealth, Sends Greeting:

Whereas, it has been duly certified to me by Frederick Smith, Esquire, Attorney General of the said commonwealth, and by John B. Gibson, Chief Justice, and Thomas Duncan, Molton C. Rogers, Charles Huston and John Tod, Esquires, Associate Justices of the Supreme Courts of Pennsylvania, that they have respectively perused and examined the act or instrument for the incorporation of

## ONE HUNDRED YEARS' HISTORY

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"the first Reformed Dutch Church at Manayunk and Flat rock in the Township of Roxborough in the county Philadelphia" and that they concur in opinion that the objects, articles and conditions therein set forth and contained are lawful:

NOW KNOW YOU, that in pursuance of an act of the General Assembly, passed the sixth day of April, in the year of our Lord one thousand seven hundred and ninety-one, entitled "An act to confer on certain associations of the citizens of this Commonwealth, the powers and immunities of corporations or bodies politic in law, I have transmitted the said act, or instrument of incorporation to you, the said Isaac D. Barnard, hereby requiring you to enroll the same at the expense of the applicants, to the intent . . . according to the objects, articles, and conditions therein set forth and contained, the parties may become and . . . politic in law and in fact, to have continuance by the name, style and title, in the said . . .

. . . my hand and the GREAT SEAL of the State, at Harrisburg, this eighteenth . . . September in the year of our Lord, one thousand eight hundred and . . . seven and of the Commonwealth the fifty-second.

. . . mble,  
Sec't'y.

## MANAYUNK

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### THE ORIGIN AND GROWTH OF A FLOURISHING SUBURB

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*Introduction of its Many Prominent Industries—  
Early Stage Lines and Railroads—Churches,  
Schools and Business Places*

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[PREPARED FOR THE PUBLIC LEDGER.]

Two miles above the Falls of Schuylkill lies Manayunk, which, as a manufacturing centre, has been termed "The Manchester of America." Here the hum and clanking of mill machinery is always the most acceptable music to the residents and those who deal in the thrifty town, for when the looms are running prosperity smiles upon the place and all the inhabitants are glad.

After the Welsh had settled at Merion, and the Robertses had christened the rolling acres, a short distance below, on the opposite side of the river, "Pencoyd," the land upon which the town now stands, was occupied by some of the same Welshmen. Among these was a family named Jones, probably ancestors of ex-State Senator Horatio Gates Jones. The earliest claim to ownership of land in this section, however, is made by descendants of the Levering, Righter and Robeson pioneers, and the first house erected in the place was built by Jacob Levering as late as the year 1736, upon a tract of 85 acres of land,

which 19 years previously had been granted to him by his father, Wigard Levering, the pioneer of that historic family. This house, located on the upper side of Green lane, below Wood street, was demolished during the past year by Sylvester Yardley to make room for a more modern and pretentious dwelling for Miss Eliza Levering, great-great-granddaughter of its original builder. The place, according to all who have written upon the subject, had few attractions. The farm lands were not the most productive; the meadows, where they were not marshy, were subject to overflow by freshets in the river; along most of the hillside cropped out a peculiar kind of rock, known in geology as belonging to the Azoic age, when, it is supposed, from internal heat and upheavals to have settled in molten state into wave-like and curly-grained rock, upon the surface of which can be found, in liberal quantity, small crystals of garnets. Many of these rock-croppings are still to be seen. So slow had been the growth of the place, which was known as Flat Rock, that as late as 1816 there were but 11 houses and a population of 60 souls. In 1819 the Schuylkill Navigation Company was incorporated, and soon after began the work of constructing the canal at Flat Rock, an event which brought life to the hitherto dead community.

#### THE FIRST MILL

About this time Captain John Towers, ship carpenter, sea captain, merchant and ship owner, assumed what was considered, owing to destructive ice freshets in the river, the great risk of building a mill along the shore. This was

## THE FOURTH REFORMED CHURCH

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the first mill erected; hence Towers became the pioneer manufacturer of the town, which at that time was known as Flat Rock and Leverington, the latter, perhaps, being the first name given to the sparse settlement. Shortly after Captain Tower had built his mill, Silas Levering erected the first hotel. This building subsequently became known as the Quinton Hotel, and was demolished over a year ago by the city for the purpose of erecting on the site the present handsome police station, patrol house and stables, at the corner of Main and Jackson streets. After Tower's mill was completed the third floor was rented to Isaac Baird, the first cotton spinner in that section. The two lower floors were used by himself for several years, when a part was rented to Edward and John Preston. The second mill was built, owned and operated by Charles V. Hagner, the historian, of an old Falls of Schuylkill family, whose mansion has a flight of soapstone steps leading up to the porch. This building is now owned and occupied as an office and designer's room by John & James Dobson, and is nearly hidden from view by the firm's carpet and plush factories. In 1831 Joseph Ripka, a German, drove on horseback into the town and rented a part of Hagner's mill for the spinning of woollen yarns. He soon after built a large mill and fitted it with power looms. Ripka proved to be a man of energy, a successful financier, and became in a few years the leading manufacturer of the place, and for awhile the only mills spoken of outside of the town were Ripka's, Winpenny's and Kempton's. Mark Richards & Co.'s cotton mills were prominently known in the

## ONE HUNDRED YEARS' HISTORY

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early industries of the town. Among those employed in their mill was the notorious jumper, "Sam Patch," whose daring won him a national, if not international, reputation; and who met his death while jumping at Rochester Falls, New York.

### SELECTION OF A NAME

The naming of the town is thus given by Mr. Hagner: "On May 14, 1824, a meeting of citizens was held, which was followed by other meetings. Isaac Baird, William J. Brooke and others applied to Mr. Hagner's brother to give an appropriate name, to be adopted as the name of the town. 'Udoria' was suggested and was subsequently adopted by a majority of those present, and the name, painted upon a board, was next morning stuck upon a pole in a conspicuous place. This met with the opposition of a number of the mill owners, but not residents of the place. A subsequent meeting was held and the Indian name of the river, 'Manjunk,' was, after changing the orthography to Manayunk, adopted. Many advocated naming the place Towerville, in honor of Captain Tower, but the Captain was seeking no such honor; he had previously called the place 'Bridgewater,' and recognized no other to the time of his death." The name, therefore, is only a little over 66 years old, yet it is claimed that there is not an American city more universally talked about than is the town of Manayunk. This is doubtless accounted for in the fact that ever since the place had the name of being a manufacturing centre people from all parts of the country, as well as from foreign lands, go there when work is slack

## THE FOURTH REFORMED CHURCH

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in their parts, expecting to find ready employment. And, be it said to the credit of the town, they were seldom disappointed. The name during the rebellion was so well known that it has been claimed that there was not a regiment in the Union or Confederate army which had not a man in it that had lived in Manayunk or knew those who did. At the present day, at almost any place where people gather, be it near railroad station or steamboat landing, the oft-repeated phrase, "All aboard for Manayunk," is likely to be heard. In some places, it is said, that the town is so well known that Philadelphia is regarded as one of its suburbs. While the name is used in derision and as a byword, the people of the town have always been law-abiding, neighborly, charitable and patriotic. No other town in the country responded more liberally to the call for soldiers during the late war, and few can tell of as many brave men whose lives were sacrificed for the Union cause. Whenever there has been a call for the relief of sufferers, Manayunk's working people have contributed nobly, often beyond what could reasonably be expected.

### COMMUNICATION WITH THE CITY

About the time of the adoption of its name, the first means of regular communication with the city was established, when Jacob Shuster, at the solicitation of Mr. Wagner and others, upon receiving \$65 as a guarantee fund, consented to run his stage through Manayunk in going to and returning from the city. His line was followed by that of Jno. Crawford. The first omnibus built in Philadelphia is said to have been built for a Mr. Reeside to run

## ONE HUNDRED YEARS' HISTORY

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to Manayunk, and was drawn by four horses. John Small, who died a few years ago, for many years continued the stage line between there and the city.

In 1834 the Philadelphia, Germantown and Norristown Railroad Company built its Norristown branch. The cars were drawn by horses. The first reached Manayunk October 18 of that year. The first locomotive appeared in the town August 15, 1835. These for awhile interfered with the patronage of the stages, but so few trains were run that people soon after returned to the slower-going stage coach. A few years later another communication was opened up by the old Fairmount Steamboat Company, whose boats ran up to the landing nearly opposite Shur's lane, a short distance below the Navigation Company's locks. In 1859 the Ridge Avenue Passenger Railway Company extended its tracks to Manayunk, and rendered obsolete the old-fashioned stages. At present the town is reached by the Ridge Avenue line, the Norristown branch of the Philadelphia and Reading Railroad, which requires three stopping places—Shur's Lane, Manayunk and Glen Willow Stations—with Shawmont Station at the extreme upper part of the town. The Pennsylvania Railroad Company's Schuylkill Valley branch stops at Manayunk and Roxborough Stations. So great has the demand for freight accommodation grown that the Reading road has recently laid a branch road, known as the "Venice branch," which crosses the river on the Navigation Company's bridge at the lower end, runs along the canal tow-path and connects with the Norristown branch at Shawmont.

## THE FOURTH REFORMED CHURCH

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These increased railroad facilities have almost wiped the canal boating business out of existence, there being but a few boats owned by individuals running at present, an industry in which many of the town people were at one time engaged. Many of them, owning their own boats, did a paying business in hauling coal, lime, lumber, grain and other products of the Upper Schuylkill to Philadelphia, New York and other places. These boatmen were a hardy and muscular set of men, and frequent were the contests between them and a band of old-time city "roughs" known as the "Schuylkill Rangers," when the former made their landings at the city wharves.

### EARLY ADMINISTRATION OF THE LAW

The first known administration of law in Manayunk was by Charles V. Hagner, whom Governor Wolfe commissioned as a Magistrate. His first case proved also to be his last, owing to the repugnance he felt for the office. The case was one that grew out of assault and battery. The offender was arrested by a number of citizens and taken before the Magistrate, who held him for a further hearing on the following day, and in the evening quietly advised him to pack up his household effects, load them on a canal boat and leave the town before the time set for the hearing the next morning. The man did as advised, and the late Judge King commended Hagner's mode of administering justice as being at least economical. Other Justices of the Peace and Aldermen have since dealt out what law has been needed to the inhabitants. Most cases, however, have been those of people living at other places, who vis-

ited Manayunk for evil purposes. Among the well-remembered Aldermen, Alderman Ramsdell is perhaps the most prominent. He had but one leg and was obliged to use a crutch. He figured in what is known to but few persons living as the Manayunk divorce case. I have it from ex-Constable James Clegg, who gave me liberty to use it. Shortly after the town had become incorporated in the city, Mr. Clegg says, " 'Cobbler Jack,' accompanied by a woman, came to my house to get me to marry them. I took them to the Alderman, who soon pronounced them husband and wife. About three or four months later the couple visited my house again, saying, 'We want to be unmarried.' I told them they would have to go to a regular Court in the city for that purpose. However, I took them again to the Alderman, after learning that they had their marriage certificate with them. On stating the case to the Alderman he refused to take any action until I had proposed a means of severing the bonds. Standing the couple up before the Alderman, I said, after giving each a hold of the certificate, 'Hold this firm,' and then questioned each as to their desire to be separated. I said, 'Now, Mr. Alderman, hold up your crutch.' Then, after giving the couple some sound advice, I bid the Alderman strike the paper with the crutch, which he did, severing the document in twain. Telling each to hold his and her part of the paper as evidence of separation, I dismissed the couple without cost or further ceremony." Some years later Clegg heard from "Cobbler Jack," who was living in the coal regions in single blessedness, still retaining his part of the

## THE FOURTH REFORMED CHURCH

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broken contract. The woman died, but never regretted the dissolution of the tie which bound her to "Cobbler Jack."

After the canal had been in operation it became necessary to construct small bridges at different places to afford means of crossing from the canal bank to the Main street turnpike. When the McGlinchey bridge was completed it was found to be too low for empty canal boats to pass under. A crowd gathered, and one after another offered suggestions. Some thought it would be best to raise the bridge by building the abutments higher. One man asserted that that would only be throwing money away and suggested that they get a number of long-handled scrapers and dig away the bottom of the canal, which he claimed would allow the boats to pass under. It was a hard matter to convince him that boats did not run on the bottom of the canal. This display of ignorance was equalled by the man who, while working on the towpath bridge, at the time of its erection, is said to have stood on the outer end of a plank while he sawed off a short inside section, and was dumped, block and saw, into the river.

### PROMINENT BUSINESS PEOPLE

Manayunk, like most other manufacturing places, is regarded as a good business location. There storekeepers of all kinds do well, and many have amassed competencies. To enumerate all who have been and are still dealing out the necessities and luxuries of life to good customers would require too much space. I give, therefore, the names of a few. Mrs. Samuel Gibson's store, at the locks, is per-

## ONE HUNDRED YEARS' HISTORY

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haps as interesting as any in the town. Here the late William, generally called "Billy," McFadden became rich in catering to the wants of canal boatmen, and here originated, in the sale of bread, the saying that has travelled over most of our country: "Two of wheat and one of rye; three eights are twenty-five; who's the next customer." J. J. Foran's, Boon's, Rudolph's, Buchanan's, Lutz's, Priest's, McCallen's, C. J. McGlinchey's, Price's, Long's and Shuster's grocery stores; Davis Brothers, hardware, successors of their father, the late George Davis, who, over 50 years ago, established himself as one of the pioneer dealers of the town, a man universally respected for his sterling integrity. The first tinsmith, sheet-iron worker and steam fitter to do business in Manayunk was Jesse Shoemaker, who died in Kansas, while on a business trip, in 1858. He was succeeded by his sons, M. N. and J. D. Shoemaker. Since their death, several other large establishments have come into prominent existence, the largest being W. J. Craven & Sons, James Priest, James H. Kinney and Horrocks & Wolfenden. George Davis also did an extensive boot and shoe trade, having customers who came for several miles to his store. This business is now represented by scores of establishments, among which are Mrs. M. Carmody's, Firth's, Fleming's and Baer's. In the drug business the store of Dr. John Conroy figured prominently for many years. The Doctor had an extensive practice and was loved for his liberality to the poor, whom he treated gratuitously; he also figured in the old military organizations of the town as captain of the Jackson Rifles. Today the

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place is well provided with drug stores, most of which are tastefully fitted up. Some of these are Hull's, Keim's, Todd's, Anderson's, Brown's, Kelly's and Brockbank's. Dry goods, notions, trimmings, &c., are represented by Stevenson, Welsh, Norris, Woehner, Kauffman, Loughery and others. W. G. Entrekin, the well-known photographer, started to "take" Manayunk 35 years ago, and has now one of the best equipped galleries at Main and Levering streets, besides a large establishment on Columbia avenue, above Thirteenth street. He has won fame through his invention of burnishers and other appliances used in that business. Coal merchants are numerous here. Their profits, however, are said to be curtailed through having to use two or three horses to draw a cart containing a ton up the steep-graded streets. Among these are L. M. Jones, W. Bernard, Joseph Miles, Struse & Messimer and C. W. Klauders. Clothing is supplied by Klein & Brother, the Friedmans, Meyers and others. James G. Maree and Hugo Watson each help to supply the inhabitants with watches and jewelry. John Bowker, formerly a representative in Councils, and a member of the old borough organization, of which he is the sole survivor, is one of the best-known hardware dealers in that section. George Tappen's hat store is one of the town's long-established enterprises.

A post-office was first established in Manayunk in 1824 or '25, and was in charge of James Renshaw, who subsequently kept a hotel below the Falls of Schuylkill, in the centre of what is now known as North Laurel Hill. Renshaw was succeeded by a young man named Scott, the first

## ONE HUNDRED YEARS' HISTORY

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apothecary in the town. The local post-office is now known as Station I, of which Daniel Taylor is Superintendent and William Smith, Assistant. The mail is delivered by carriers. The office does a large domestic and foreign money order business.

### SCHOOLS AND CHURCHES

The school history of the town, as near as can be learned, began shortly after it received its name, when Peter and Jonathan Robeson gave a plot of ground, near what is now Main and Robeson streets, and a school house was erected thereon, to which children were admitted free, providing their parents did not earn sufficient wages to pay for their education. Charles V. Hagner is credited with having been the first director resident in Manayunk, and was, it is believed, appointed by Judge King. Through his efforts the public school system was introduced. The schools now in that portion of the Twenty-first Ward are: Schuylkill, at Mount Vernon; Green lane, Fairview and Shur's lane, with parochial schools connected with the several Roman Catholic and Protestant Episcopal Churches.

The first organized church in Manayunk was of the Primitive Methodists, of which John Mallison was leader. It worshipped in a house at Penn and Cresson streets, but had a brief career. The Baptists held religious services in Levering's first dwelling and in the Robeson School House, but no church of this denomination was organized until May 22, 1851. The Baptists until then held membership with the Roxborough Church. At present there are two Baptist churches—the First and the Mount Vernon. The

## THE FOURTH REFORMED CHURCH

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latter was organized a few years ago. The Fourth Reformed, formerly called Dutch Reformed, was organized in 1827, as was also the Mount Zion Methodist Episcopal Church. In 1837 two other churches were organized, the first being St. John the Baptist's Roman Catholic, in April, and the other, St. David's Protestant Episcopal, December 3d. These were subsequently followed by the organization of the First Presbyterian Church, the exact date of which I could not learn. April 5th, 1845, the German Evangelical Church of Manayunk and Roxborough came into existence, and two years later the Ebenezer Methodist Church was organized. On August 15th, 1849, the German parish of the Roman Catholic Church of the Assumption of the Blessed Virgin Mary was founded. All these churches have commodious houses of worship and large membership. The parish of St. John the Baptist was divided a short time prior to the death of Archbishop Wood, and the parish of the Church of the Holy Family organized, its house of worship being located on Jefferson street, in that portion of the town known as Mount Vernon.

### LOCAL NEWSPAPERS

Manayunk has at present three local weekly newspapers, Milligan & McCook's *Chronicle and Advertiser*, established January 2, 1869, by its present editor, James Milligan, Yeakel & Donahue's *Sentinel*, established by Josephus Yeakel October 5, 1870, succeeding *Our Once a Week Visitor*, Mr. Yeakel previously having purchased Samuel Sloan's *Star*. Daniel W. Seltzer owns the *Advance*, a

## ONE HUNDRED YEARS' HISTORY

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penny paper which entered upon its career November 9, 1887. All three of these papers have job printing offices. January 1, 1848, Richard Beresford published his paper, called *The Manayunk Courier*. Its existence was brief, lasting only till March 18, of that year. *The Manayunk Star and Roxborough Gazette* was bought out February 5, 1859, by D. B. Potts and I. H. Scott, and afterwards was continued by Mr. Sloan until August 9, 1862, when it ceased, owing to the entire office force having enlisted. William M. Runkle started *The New Era* September 25, 1865. It soon after was merged into the *Norristown Independent*.

M. & H. Nixon's Flat Rock Paper Mills for many years furnished the paper upon which the PUBLIC LEDGER was printed. Mr. John Morton, a respected resident of the town, frequently speaks about the tons of paper he hauled from these mills in his wagon down Ridge avenue to the LEDGER building.

### A BETTER TIME COMING

To give but a brief notice of the large number of manufacturing establishments which now exist along the placid Schuylkill or in other parts of the flourishing town from which the thousands of employes derive their living would occupy space enough for another article. Owing to the unsettled condition of the markets and the depression existing in the wool business, many of these enterprises are running on short time, some of the proprietors have been obliged to make assignments, and others have been sorely tried by the failure of parties outside of the town. Yet

## THE FOURTH REFORMED CHURCH

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all are hopeful and are looking forward, expecting that the time will soon come when every loom and spindle will be in full operation and a season of prosperity dawn for the people.

### FINANCIAL INSTITUTIONS

The financial institutions of the town, in addition to numerous building and loan associations, are the following: Manayunk National Bank, President, David Wallace; Cashier, John J. Foulkrod. Manayunk Trust Company, Richerd Hey, President; Vice President, Graham J. Littlewood; Secretary and Treasurer, Thomas H. Ashton. Penny Saving Fund, Fourth Reformed Church, Sevill Schofield, President; John McCook, Jr., [Cashier.

### WELL-KNOWN CITIZENS

Prominent in the past, and destined to be remembered for years to come, is the late Bernard McCane, who amassed a large fortune by his untiring energy and perseverance. When he died, a few years since, he bequeathed a large sum of money to the Roman Catholic Church of St. John the Baptist, for the erection of a new house of worship. The new building is well advanced, and, when completed, promises to be one of the finest in America.

To omit the mention of Joseph Montelier would render a sketch of the town's history incomplete. He was a man of peculiar character, and was known better as Joseph Moore than by his right name. He was born on St. Patrick's Day, 1756, in Oxford street, London; was a merchant in the China trade, and was exceedingly fond of

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cats. He lived for many years in a log house, which was moved to the west side of the river on the ice during the winter of 1793-1794. He subsequently married, and for awhile the couple managed to get along together, but his devotion to his feline pets caused his wife to leave him. She, known as Mrs. Frances Constantine, still lives in West Manayunk, near the place where the old log house once stood. She is in her 106th year, having been born near Radnor, Pa., March 16, 1785.

R. R. S.













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Cornelius Schenck, 1882-  
Sunday school building  
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The  
Centennial Celebration  
OF  
THE FOURTH REFORMED CHURCH  
MANAYUNK AND MONASTERY AVENUES  
PHILADELPHIA, PA.



MAY 8TH TO MAY 15TH, 1927

REV. FRANK S. FRY, Pastor

# "Jubilee Sunday" to Bring to End Centenary Week

Roxborough Church Fittingly Observes Its 100th Anniversary.

## Fine Program Tomorrow

The centennial program of the Fourth Reformed Church at Manayunk and Monastery avenues, Roxborough, which included a week-long celebration in commemoration of the one hundredth anniversary of the founding of the church, will be concluded tomorrow with the celebration of "Jubilee Sunday." At the morning services Rev. Frank S. Fry, pastor of the church, will administer Holy Communion to the members of the congregation, while the evening services will be in the form of a "Great Jubilee" as a fitting climax to the celebration. Dr. Fry will officiate at the evening services.

One of the features of the closing event of the centennial will be a number of classic selections from Beethoven, Debussy and Haydn by the string quartet, which was one of the outstanding musical attractions on the centennial program. The personnel of the string quartet is composed of Harold Micklin, first violinist and director; Sascha Simkin, second violinist; Henri Elkan, viola, and John Frazier, violoncellist.

The jubilee address at tomorrow night's services will be delivered by Dr. George Leslie Omwake, president of Ursinus College, whose subject will be "The Unchanging Christ and His Ever Changing Kingdom."

### "Home-Coming Night" Observed.

At last night's services "Home-Coming Night" was celebrated, with Elder Francis Ehlly in charge. The program included a number of attractive selections by the Roxborough Male Chorus, while Revs. Tabor Knox, A. J. Walter, Isaac Ward and J. H. S. Putnam, all former pastors of the Fourth Reformed Church, each greeted the members of their old flock and wished them success and Godspeed.

During the 100 years of its existence the church grew from the village school house in which the first services were held during the spring months of 1826 to the present splendid modern church building.

The Fourth Reformed Church owes its origin to the zealous spirit of Rev. Jacob C. Sears, who organized Sunday afternoon services for the people of Manayunk in the village school house.

### Chartered in 1827.

The actual beginning of the congregational life of the church dates from September 18, 1827, when Governor J. Andrew Schulze granted a charter to the congregation under the title: "The First Reformed Dutch Church of Manayunk and Flat Rock, Roxborough township, Philadelphia county."

The present name, "The Fourth Reformed Church of Philadelphia," was adopted by the congregation in the early part of 1872, the cornerstone of the old church building on Cotton street, Manayunk, was laid in June, 1827, and during the pastorate of Rev.

ROXEOROUGH CHURCH IS CELEBRATING THE HUNDREDTH ANNIVERSARY OF ITS EXISTENCE



Fourth Reformed Church, Manayunk and Monastery avenues, where services in celebration of its centennial have been in progress all this week. Last night was "Home Coming Night," and tomorrow, "Jubilee Sunday," will mark the close of the observance. Inset shows Rev. Frank S. Fry, pastor.

Cornelius Schenck, 1882-1887, a large Sunday school building was added to the rear of the church.

When the growing community made an expansion of its spiritual needs necessary, the present edifice was erected during the pastorate of Rev. P. J. Kain, who was in charge from 1895 to 1909.

1827

1927

The  
Centennial Celebration  
OF  
THE FOURTH REFORMED CHURCH  
MANAYUNK AND MONASTERY AVENUES  
PHILADELPHIA, PA.

1827-1927

MAY 8TH TO MAY 15TH, 1927

REV. FRANK S. FRY, Pastor



## Comments

These services are planned, not for the exaltation of the membership of the Fourth Reformed Church, nor yet for the praise of the united effort of the congregation throughout the years, but alone for The Praise and The Glory of The Name of the Great Head of The Church under Whose favor and protection we have been enabled to achieve the One Hundred Years of Christian Activity. To Him Be All The Praise and Glory, Both Now and Forever.

The Program has been prepared for the purpose of guiding you in each of the services. Will you please take your copy with you and bring it back for the consequent services? After the Jubilee is over, you will find that the program just fits in the back of "The History." This provides an admirable way to preserve it perpetually.

We are deeply indebted to all who have rendered assistance in making our services attractive. We extend to them, one and all, our most sincere thanks.

The personnel of the "String Quartette" is as follows:

HAROLD MICKLIN, 1st Violin and Director

SASCHA SIMKIN, 2nd Violin

HENRI ELKAN, Viola

JOHN FRAZIER, Violoncello

Mr. Micklin will be remembered as the popular director of the WFI Radio Station String Ensemble.

Copies of "The History of The Fourth Reformed Church," written by Rev. Frank S. Fry, may be secured from the members of the Committee before or after any of the services. The price is \$2.00 per copy.

SUNDAY, MAY 8TH, 1927

“MOTHER’S DAY”

10.30 A. M.

THE ORGAN PRELUDE—“Prelude in G Major”.....*Mendelssohn*  
MR. FRANK BERRY

DOXOLOGY (Standing)

THE INVOCATION AND LORD’S PRAYER (Standing)

THE SALUTATION (Standing)

THE KYRIE (Standing)

THE PSALTER, Selection No. 8 (Standing)

THE GLORIA PATRI (Standing)

THE CREED (Standing)

HYMN No. 54—“Holy, Holy, Holy, Lord God Almighty.”

PRESENTATION OF MEMORIAL BIBLE—The Primary Department  
MISS HATTIE ZEISLOFT and MRS. AMELIA GOETZ

ANTHEM—“Magnificat in F”.....*Atkinson*  
THE CHOIR

PRAYER—Response by Choir

THE SCRIPTURE LESSON

HYMN No. 100—“For the Beauty of the Earth”

THE OFFERING—Prayer by the Pastor. Offering taken after the Prayer.

CONSECRATION CHANT by the Choir (All Standing)

OFFERTORY SOLO—“Mother, My Dear”.....*Treharne*  
MISS MARGARET R. EHLY

THE SERMON—“The True Day of Mother”  
REV. FRANK S. FRY

HYMN No. 273—“Jesus, Saviour, Pilot Me” (Standing)

THE BENEDICTION (Standing)

THE FOUR-FOLD AMEN (Standing)

THE ORGAN POSTLUDE—“Finale to Third Symphonie”....*Mendelssohn*  
MR. BERRY

SUNDAY, MAY 8TH, 1927

7.45 P. M.

A SERVICE OF REMINISCENCE

THE ORGAN PRELUDE—"Adagio in B Flat".....*Volckmar*  
MR. BERRY

HYMN No. 68—"Praise, My Soul, the King of Heaven" (Standing)

THE INVOCATION AND PRAYER (Standing)

THE ANTHEM—"Praise the Lord: Ye Heavens Adore Him,"  
*Edmond Turner*  
THE CHOIR

THE SCRIPTURE LESSON—Portions of Psalms 92 and 111

HYMN No. 89—"My God, How Endless Is Thy Love" (Standing)

THE OFFERING—Prayer by the Pastor. Offering taken after the prayer.

CONSECRATION CHANT by the Choir (All Standing)

OFFERTORY SOLO—"The Lord Is My Light".....*Allitsen*  
E. JOSEPH SMITH

THE ADDRESS—"Some Reminiscences"  
REV. F. S. FRY

HYMN No. 31—"Saviour, Again, to Thy Dear Name" (Standing)

THE BENEDICTION (Standing)

THE FOUR-FOLD AMEN (Standing)

THE ORGAN POSTLUDE—"Triumphal March".....*Costa*

# *Organization Night*

MONDAY, MAY 9, 1927

DEACON WILLIAM R. MANTON Presiding

HYMN No. 394—"The Church's One Foundation"

PRAYER.....Rev. Frank S. Fry, Pastor

SELECTION by the TINDLEY BIBLE CHORUS

SELECTION—"God's Call Divine".....Mrs. John Vernon

PAGEANT—"CHRIST IN AMERICA"

A Pageant of Home Mission Opportunity

SELECTION by the TINDLEY BIBLE CHORUS

INTRODUCTION OF SPEAKER.....Rev. Frank S. Fry

ADDRESS.....REV. PAUL S. LEINBACH, D.D., Litt.D.

SELECTION by the TINDLEY BIBLE CHORUS

HYMN No. 382—"Christ for the World We Sing"

BENEDICTION

# *Musical Night*

## PART II.

### THE ORGAN:

“Prelude and Fugue—E Minor”	}	J. S. Bach
“Air for ‘G’ String”		

MR. FRY

### THE MADRIGALS:

- a. “Will o’ the Wisp” ..... Spross
- b. “Blue Danube Waltz” ..... Straus
- c. “Romany Life” ..... Herbert  
SOLOIST—MISS EMMA ZUERN

## PART III.

### THE ORGAN:

- a. “Gavotte” ..... Padre G. B. Martin
- b. “The French Clock” ..... Franz C. Barnschein  
“The Porcelain Maid and The Red Cavalier  
Have their quaint little romance  
Throughout the glad year.”
- c. “Toccato in D Minor” ..... Gordon Balch Nevin  
MR. FRY

### THE MADRIGALS:

- a. “Sanctus” ..... Gounod  
SOLOIST—DAVID HOUSTON
- b. “Bass Solos” ..... Selected  
MR. HOTZ
- c. “Inflamatus” from “Stabat Mater” ..... Rossini  
SOLOIST—MISS EMMA ZUERN

## Comments

We bespeak liberal offerings at all of those services at which offerings are received. We do not wish to allow a commercial aspect to attach itself to any of the services, yet we are sure that you will appreciate the expenditure necessary to provide for the splendid features of the entire week and are sure that you will want to do your part in a financial way.

This Church is here to minister in the Name of Jesus to all those who are in need of its services. The Pastor will count it a privilege to be allowed to help where he may. Persons without a Church Home in the Community will find a hand of welcome and a hearty reception awaiting them in "The Old Fourth Church."

We are happy to have you with us in these special services and invite you to worship with us at all times.

# Home Coming Night

FRIDAY EVENING, MAY 13TH, 1927

ELDER FRANCIS H. EHLY, Presiding

HYMN No. 265—"From Every Stormy Wind"

PRAYER.....Rev. Frank S. Fry, Pastor, 1918-

SELECTION.....Roxborough Male Chorus  
MR. WILLIAM C. AMES, Director

GREETINGS.....Rev. Tabor Knox, Pastor, 1889-1894

SELECTION.....Roxborough Male Chorus

GREETINGS.....Rev. A. J. Walter, Pastor, 1910-1912

SELECTION.....Roxborough Male Chorus

GREETINGS BY LETTER.....Isaac Ward, D.D., Pastor, 1913-1916

SELECTION.....Roxborough Male Chorus

GREETINGS.....Rev. J. H. S. Putnam, Pastor, 1916-1917

SELECTION.....Roxborough Male Chorus

HYMN No. 48—"God Be with You Till We Meet Again"

BENEDICTION.....Rev. Tabor Knox

Jubilee Sunday, May 15, 1927

## THE HOLY COMMUNION—10.30 A. M.

ORGAN PRELUDE—“Elevation in A Flat”.....	Guilmant
MR. FRANK BERRY	
DOXOLOGY (Standing)	
INVOCATION AND LORD’s PRAYER (Standing)	
THE SALUTATION (Standing)	
THE KYRIE (Standing)	
PSALTER, SELECTION No. 1 (Standing)	
THE GLORIA PATRI (Standing)	
THE CREED (Standing)	
ANTHEM—“Festival Te Deum”.....	Dudley Buck
THE CHOIR	
RECEPTION OF MEMBERS	
HYMN No. 393—“Glorious Things of Thee Are Spoken”	
PRAYER (Response by the Choir)	
SCRIPTURE LESSON—I Kings 8:22-53.	
ANTHEM—“How Lovely Are Thy Dwellings”.....	Wolcott
THE CHOIR	
THE OFFERING—Prayer by the Pastor. Offering taken after the Prayer	
CONSECRATION CHANT by the Choir (Standing)	
THE LITURGY AND HYMN No. 433.	
ANTHEM—“O Saviour of the World”.....	Goss
THE CHOIR	
THE SACRAMENT OF THE LORD’s SUPPER	
OFFERING FOR THE NEEDY OF THE CHURCH AND COMMUNITY	
HYMN No. 394—“The Church’s One Foundation” (Standing)	
THE BENEDICTION (Standing)	
THE FOUR-FOLD AMEN (Standing)	
ORGAN POSTLUDE—“Behold the Lamb of God” from “The Messiah” .....	Handel
MR. BERRY	

# *The Great Jubilee*

SUNDAY EVENING, MAY 15TH, 1927

8 O'CLOCK

REV. FRANK S. FRY, Presiding

PRELUDE—STRING QUARTETTE, “Allegro con brio” from

“String Quartette, Op. 18, No. 6”..... Beethoven  
HAROLD MICKLIN, Director

HYMN No. 183—“All Hail the Power of Jesus’ Name” (Standing)

THE INVOCATION AND PRAYER (Standing)..... Rev. William B. Forney

THE ANTHEM—“I am Alpha and Omega”..... Stainer

THE CHOIR

THE SCRIPTURE LESSON..... Selected

THE STRING QUARTETTE—“Andante”..... Tartini

THE OFFERING—Prayer by the Pastor. Offering taken after the Prayer

CONSECRATION CHANT by the Choir (All Standing)

THE OFFERTORY—“Theme and Variations from the

Emperor Quartette” ..... Haydn

THE STRING QUARTETTE

THE JUBILEE ADDRESS—

“The Unchanging Christ and His Ever Changing Kingdom,”

GEORGE LESLIE OMWAKE, P.D.D., LL.D.

President Ursinus College

THE STRING QUARTETTE—

a. “Reverie” ..... Debussy

b. “Capriccio Catalan”..... Albeniz

HYMN No. 48—“God Be with You Till We Meet Again” (Standing)

THE BENEDICTION (Standing)..... Rev. F. S. Fry

THE FOUR-FOLD AMEN (Standing)

THE ORGAN POSTLUDE—“Marche Pontificale”..... J. Lemmens  
MR. BERRY

